



用英语说中国

INTRODUCE CHINA IN ENGLISH

家庭生活

Family Life

© 主编 沈光煜 浩 瀚

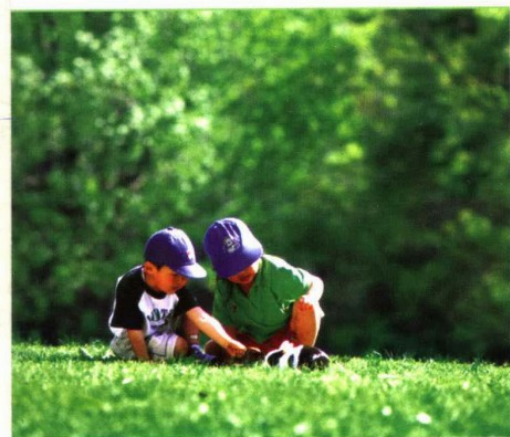


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INTRODUCE CHINA IN ENGLISH



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主编 沈光煜 浩 瀚
编委 齐 齐 宋美盈 王亚彬 李 硕
李庆磊 刘雷雷 马 兰 蔡 丹
姚 青 李林德 潘永亮 王应铜
赵秀丽 尹晓洁 韩 磊 刘梓红
徐 萍 马 迅 徐光伟 赵修臣
李明亚 陈伟华 李 红
策划 北京浩瀚英语研究所

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E-mail: stdph@istic.ac.cn

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责 任 编 辑 崔 岩

责 任 校 对 张咧咪

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内 容 简 介

自改革开放以来,传统的中国家庭模式正在遭受现代化建设大潮的冲击,中国人的生活方式、生活态度、生活水平也都在悄然发生着变化。

本书共分七章,41个单元,着重从婚姻观念、子女教育、赡养老人、妇女地位、人民日常生活条件、社交与文化风俗、传统节日继承七个方面,向读者提供了一个了解中国社会、人民生活状况的窗口,双语展现,魅力无穷。

本书适合具有中级以上英语水平的读者参阅。

科学技术文献出版社是国家科学技术部系统唯一一家中央级综合性科技出版机构,我们所有的努力都是为了使您增长知识和才干。

前言 Foreword

一位著名的人类学家曾言：“家庭是个能动的要素，它从来不是静止不动的，而是随着社会从较低阶段向较高阶段的发展，从较低的形式进到较高的形式。”家庭，作为人类社会文化的一个载体，展现出来的是各个时代的特征。

自改革开放以来，传统的中国家庭生活遭遇到现代化的建设大潮，人们的思想观念经历了由传统、封建、单一向现代、开放、多样形式的过渡，人们的生活方式也随之发生翻天覆地的变化。传统婚姻观念与现代婚姻观念的巨大反差，人口老龄化造成家庭负担增大，计划生育政策与新生代的教育问题，妇女地位的今昔对比，人民日常生活状况的改善，社交礼仪与文化风俗的演变，传统节日的继承，都是中国人日常生活中突出的热点。针对以上七个方面，我们组织编辑了此书，希望给广大读者提供另一个了解中国文化的窗口。

全书有如下几个特点：

流畅精句：选择了贴切、简单实用的语句，采用英汉对照的形式，让你脱口而出。

精彩片段：采用典型的具有代表性文章段落，介绍详细具体，一目了然，可以让读者获得英语学习和了解中国建设的双重丰收。

文化链接：用汉语讲述相关知识背景，可以让大家更深层地了解中国的发展轨迹。

妙词连珠：鲜活、亮丽词汇，为大家脱口而出打下坚实基础。

用英语说中国，不仅让中国走向世界，也让世界更多地了解中国。

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1 传统婚俗与现代婚姻

Traditional Marriage Customs and Modern Marriage

U 传统婚姻 Unit 1 Traditional Marriage



Key Sentences

流畅精句

1. Traditional marriage customs lost its popularity due to the collapse of feudal marriage custom and its complexity.
由于封建婚俗的衰落和婚礼过程的繁琐,传统的婚礼风俗习惯已不再流行。
2. Traditional marriage can still be seen in the countryside, despite innovations.
尽管有了一定的创新,在农村我们仍然能看到传统的婚礼。
3. Now, traditional marriage custom revives in some places and attracts will-be-couples.
现在,传统婚俗在一些地方又盛行起来,吸引了大量即将走入婚姻殿堂的人们。
4. Although many Chinese still follow the traditional wedding customs, modern or western ceremonies are becoming more and more popular with the young generation.
尽管很多中国人结婚还是遵循传统的婚礼习俗,但现代或西方式的婚礼习俗在年轻一代人中越来越流行。

5. Chinese marriage was systemized into custom in the Warring States Period (402-221BC).

中国的婚嫁是在战国时(公元前 402—221)形成的一种习俗。

6. Due to vast expanse and long history, there are different customs to follow in different places, although they are generally the same.

由于国家幅员辽阔,历史悠久,不同的地方就有不同的习俗,尽管它们大体上是一致的。



Wonderful Paragraph

精彩片段

Paragraph 1

M 传统婚姻 Marriage in a Confucian Context

In Confucian thought, marriage is of grave significance both to families and to society. Traditionally incest has been defined as marriage between people with the same surname. From the perspective of a Confucian family, marriage brings together families of different surnames and so continues the family line of the paternal clan. This is generally why having a boy is more preferred than a girl when giving birth. Therefore, the benefits and demerits of any marriage are important to the entire family, not just the individual couples. Socially, the married couple is thought to be the basic unit of society. In Chinese history there have been many times when marriages have affected the country's political stability and international relations. From the Han Dynasty the rulers of certain powerful foreign tribes such as the Mongolians, the Manchus, the Huns, and the Turks demanded women from the Imperial family. Many periods of Chinese history were dominated by the families of the wife or mother of the ruling Emperor. Thus marriage can be related to politics.

T 传统离婚程序 Traditional Divorce Process

In traditional Chinese society, there are three major ways to dissolve a marriage. The first one is no-fault divorce. According to the legal code of Tang Dynasty (618-907), a marriage may be dissolved due to personal incompatibility, provided that the husband writes a divorce note.

The second way is through a state-mandated annulment of marriage. This applies to when one spouse commits a serious crime (variously defined, usually defined more broadly for the wife) against the other or his/her clan. Finally, the husband may unilaterally declare a divorce. To be legally recognized, however, it must be based on one of the following 7 reasons:

- The wife lacks filial piety towards her in-laws. This makes the in-laws capable of breaking a marriage against both partner's will.
- She fails to bear a son.
- She is vulgar or lewd/adulterous.
- She is jealous. This includes objecting to her husband taking an additional wife or concubine.
- She has vile disease.
- She is gossipy.
- She commits theft.

Obviously, these reasons can be stretched quite a bit to suit the husband and his family. However there are 3 clearly defined exceptions, under which the unilateral divorce is disallowed:

- She has no family to return to.
- She had observed a full 3-year mourning for an in-law.
- Her husband was poor when they married, and now is rich.

The above law about unilateral divorce was in force from Tang Dynasty to its final abolition by the government of Republic of China in 1930.



W 中式婚宴 Wedding Reception in Chinese Society

In Chinese society, the wedding reception is known as xi-jiu, (literally joyful wine), and is far more important than the wedding itself which tends to be a brief civil ceremony. The timing and the characteristics of the reception vary strongly from locale to locale. They are typically extremely elaborate and expensive, often costing several years' salary of the groom's family. However, because cash in the form of red envelopes and jewelry (particularly gold) are given as wedding presents, and because the wedding hosts keep very careful track of the cost of the gifts (jewelry is given with a receipt which indicates the actual cost of the gift), the cost of the reception is effectively split among the wedding guests. Wedding receptions also build local community solidarity. As each couple weds, their wedding reception is in effect financed with gifts from the other members of the community with the expectation that the new couple and their family will give gifts in future wedding receptions within the village.



Cultural Links

文化链接

中国传统婚姻类型

婚姻类型,指的是男女双方选择配偶到嫁娶成婚等一系列过程中所采取的方式方法,其中包括了很多制度、地方习俗、伦理准则及审美取向。中国历史悠久,人口众多,民间婚姻形式多种多样,多到不好分类的地步。经总结,到明清时期,中国民间的婚姻形式足有 15 种之多。盛义在自己的《中国婚俗文化》里将其分门别类,列出七大类:血缘型、氏族型、掠夺型、财产型、补偿型、信仰型和其他类。随着社会的发展,旧的婚姻类型在不断地消失,新的婚姻类型也可以不断地出现。

 Vocabulary
妙词连珠

forced (/coercive) marriage 逼婚	be burdened with a family 家累
forcing somebody to get married 逼婚 (娶或嫁)	marrying into money 嫁入朱门
polyandrist 多夫女人	hen-pecked husband 惧内
unlawful (/illegal) marriage 非法婚姻	wedding 喜事
feudalistic marriage 封建式婚姻	wedding feast 喜宴
husband purchase 购夫制	better half 贤内助
wife purchase 购妻制	relation by marriage; in-laws 姻亲
shotgun marriage 强制婚姻	wedded (/lawful) wife 元配
group marriage 群婚	couple leading a poor life; bread-and-cheese marriage 糟糠夫妻
uxorilocal marriage 入赘婚	mate selection 择配
hypergamy 上攀婚	ill-assorted marriage 不相配的婚姻
arranged marriage 撮合婚(指父母之命、媒妁之言的婚姻)	bigamy 重婚
civil marriage 世俗结婚	marriage of convenience 功利婚姻
child marriage 童婚	uxorilocal marriage 入赘婚
good marriage 喜结良缘	runaway marriage 私奔结婚
polygamy 一夫多妻制	running away from wedding 逃婚
monogamy 一夫一妻制	negotiating marriage 协商婚事
lucky (/auspicious) day 黄道吉日	relation by marriage 姻亲
marriage 婚嫁	early marriage 早婚
marriage contract (/engagement) 婚约	prescribed marriage 指定婚姻
	prenatal betrothal 指腹为婚
	growing old together 白头偕老



Unit 2 The Proposal and the Betrothal



Key Sentences

流畅精句

1. In ancient times, it was very important to follow a basic principle of Three Letters and Six Etiquettes, since they were essential to a marriage.

“三书六礼”是古代婚嫁的基本形式,它们对于婚姻来说必不可少。

2. Three Letters included Betrothal Letter, Gift Letter and Wedding Letter. Betrothal Letter is the formal document of the engagement, a must in a marriage.

“三书”包括聘书、礼书和迎书。

3. This process was traditionally placed in the hands of a go-between, who acted as a medium between the two parties.

这一手续从传统上来讲掌握在媒人手中,由她充当男女双方家庭的中介。

4. Through the spokeswoman, the family of the groom will ask for the bride's "Eight Letters".

男方通过媒人询问女方的“八字”以占卜吉凶。

5. In all probability, the bride and groom would not yet have met; nevertheless, the betrothal was considered binding unless both families agreed to annul the contract.

无论如何,新郎和新娘都还不能见面。过了大礼之后就可以视作是缔结了婚约,除非双方父母同意取消婚约。

6. The engagement (betrothal) period might have lasted for a year or two.

订婚期一般会持续一至两年。



Wonderful Paragraph
精彩片段

Paragraph 1

T求婚
he Proposal

The process began with an elaborate marriage proposal and acceptance. This process was placed in the hands of a go-between, who acted as a medium between the two parties - a role similar to that of a real estate agent today. The important parties in proposal and betrothal negotiations were the parents of the prospective bride and groom, rather than the bride and groom themselves.

"Marriage was for continuing the ancestral line and creating alliances between families—too important a duty to be left in the rash hands of the young." Costa explains.

When the boy's parents identified a likely bride-to-be, they would send the go-between to present gifts to the girl's parents and to sound out their feelings about the match. If the proposal was well-received, the go-between would obtain the date and hour of the girl's birth recorded on a formal document.

The groom's family would place this document on the ancestral altar for three days. If no inauspicious omens, e. g. quarrels between the parents or a loss of property, took place within that time, the parents would give the information to a astrological expert to confirm that the young woman and their son would make a good match. If the boy's family found the horoscope to be favorable, they gave the boy's birth date and hour to the go-between to bring to the girl's family, who would go through the same process.

Only after both outcomes were favorable, would the two families arrange to meet. Finally face-to-face, each family evaluated the other in terms of appearance, education, character, and social position. If both



were satisfied they would proceed to the betrothal.

Paragraph 2

T订亲 **he Betrothal**

First both sets of parents exchanged family credentials as tokens of intention. Then, after extensive bargaining, the two families would arrive at the amount of money and goods that would make up the gift to the girl's family. After presenting engagement tokens, the go-between would ask the bride's family to choose among several auspicious wedding dates suggested by the boy's family and also set a date for presenting betrothal gifts.

The boy's family presented betrothal gifts of money and significant items such as tea, "Dragon (male) and Phoenix (female)" bridal cakes, pairs of male and female poultry, sweetmeats and sugar, wine and tobacco, accompanied by an itemized statement of these gifts. Tea was such a primary part of these gifts in some areas that they were known collectively as cha-li, that is, "tea presents." The girl's family reciprocated with gifts of food and clothing.

It was customary for the girl's family to distribute the bridal cakes they received from the boy's family to friends and relatives as a form of announcement and invitation to the wedding feast. The number of cakes given to each was established according to a rigid etiquette, on the basis of seniority and degree of intimacy. Those who received the bridal cakes, were expected to present congratulatory gifts to the girl's parents.

The boy's family's gifts acknowledged the parents' efforts in raising the girl, and by accepting the gifts, the girl's family pledged her to the boy's. It is interesting to note that the bride was given to the family rather than the groom alone. Although the bride and groom probably had not met yet, betrothal was considered binding unless both families agreed to annul the contract.



Several days after the presentation of the betrothal gifts, the girl's family sent porters with an inventoried dowry to the boy's house. The dowry consisted of practical items, including a chamber pot, filled for the occasion with fruit and strings of coins. This procession gave the girl's family the opportunity to display both their social status and their love for their daughter, and wealthy parents often included serving girls to attend their daughter in her new home.

Betrothals generally lasted for a year or two, although child betrothals would last until the children had grown to marriageable age.



Cultural Links 文化链接

月老和红娘

“月老”即“月下老人”的简称。据《唐人小说》记载,有个叫韦固的读书人夜行经过宋城,碰上一位老人靠着一个大口袋坐在路边,在月光下翻阅一本大书。韦固好奇地问他翻阅的是什么书。老人回答说,这是天下人的婚姻簿。韦固又问老人那大口袋里装着什么东西。老人回答说:“装着红绳,用它去系男女的脚,只要把一男一女的脚系在一根红绳上,即使他们是不共戴天的仇家,或者是相隔万里的异乡人,也一定会结成夫妇。”所以,人们便说“千里姻缘一线牵”。

媒人还被称为“红娘”。唐代的才子元稹写过一篇《莺莺传》,其中塑造了一个聪明活泼的婢女红娘的形象。她一再巧设机谋,终于撮合成了张生与莺莺小姐的婚事。元代王实甫根据这个故事写成了《西厢记》,其中红娘的形象更加聪明可爱。人们以“红娘”代称媒人,显出了对媒人的重视和友好。



Vocabulary

妙词连珠

arranged marriage 相亲结婚	match 相配
betrothal gifts 彩礼	matchmaking service 婚姻介绍所
boyfriend 男朋友	not yet married 未婚, 未嫁
come of age 达到法定年龄	single 未婚, 单身
court 求爱, 献殷勤	suit 求婚
courtship 风俗	go-between; matchmaker 媒人
date 约会	presenting betrothal gifts 纳彩
dowry 嫁妆	marriage proposal 提亲
(be) disappointed in a love affair 失恋	placing names of couple in front of ancestral altar 问名
engage 订婚	be mutual consent with 两厢情愿
engage with sb. 与某人订婚	(of a boy and a girl) be innocent playmates 两小无猜
engagement ring 订婚戒指	quiet courtship 悄悄求婚
fiance 未婚夫	getting the mitten 求婚被拒
fiancee 未婚妻	acting as matchmaker 说媒, 说亲
girlfriend 女朋友	sweetheart 心上人
go out with sb. 与(异性)交好, 谈恋爱	looking for a partner in marriage 找对象
(be) in love 恋爱	(said of arranged marriage) betrothing a girl 许配
kiss 接吻	proposing for marriage 求婚
love match 情书	making an offer of marriage 求婚
love match 恋爱结婚	
maiden 处女	
marriage age 结婚年龄	



Unit 3 Preparing for the Wedding Day



Key Sentences

流畅精句

1. After the betrothal letter and betrothal gifts are accepted, the bridegroom's family will later formally send wedding gifts to the bride's family.
在下完聘书送完聘礼后不久,男方还要正式给女方家送结婚礼品。
2. Usually, gifts depend on local customs and family wealth.
礼品依各地习俗和家庭富裕状况而定。
3. In preparing to leave her home, the prospective bride was permitted to retreat from regular household chores. She lived in seclusion, in a separate part of the house, accompanied by her closest friends.
准新娘出嫁前一段时间不再做家务,而是独自待在家中一角,通常由一帮闺中姊妹或密友陪伴。
4. This pre-wedding ritual often took place in the cock loft, so that the bride's emergence on her wedding day was sometimes referred to as "coming out of the cock loft".
这一婚前仪式通常在阁楼中进行。因此新娘的出嫁又称作“出阁”。
5. It was the groom's job to oversee the installation of the bridal bed on the day before the wedding.
在婚礼前一天由新郎检查负责安床事宜。
6. After the bed was in place, as an omen of fertility, children were invited to pile onto it.
新床安置好之后,为求“开枝散叶、儿孙满堂”,要让小孩压床。



7. Red dates, oranges, lotus seeds, peanuts, pomegranates and other fruits were scattered on the bed and children had joyful task of scrambling for goodies.

床上撒满了红枣、柑橘、莲子、花生、石榴及其他水果，而孩子们的任务就是在这些好东西上尽情翻滚跳跃。



Wonderful Paragraph 精彩片段

Paragraph 1

T 传统婚礼彩礼单 Traditional Chinese Wedding Grand Gift List

“Grand Gifts” is a set of elaborate gifts to be presented to the bride’s family by the groom’s family. All gifts should come in even numbers, meaning “good things double”... Some gifts on the list are seasonal, or not readily available in some parts of the world. As long as you present some of the gifts on the list in even numbers, it is a wonderful gesture that shows respect to the bride’s family.

1. Li Shi Money. The amount is determined by the groom’s family, usually contains the number 9, such as ¥99, ¥999, etc.
2. Jewelries, such as gold dragon-phoenix bangle. Two families discuss the design and cost before purchase.
3. Two pairs of dragon-phoenix cakes, and certain amount of Chinese and western cakes.
4. Dried seafood and mushroom and Fa Cai. Fa Cai is a must as it symbolize fortune and prosperity. Seafood to be presented in four, six or eight items, which include sea cucumber, clam, shrimp, squid, shark fins, etc.
5. Three poultries. Two pair of raw chicken, two males and two females; 2 to 4 kilograms of pork, shoulder-cut, meaning “double fly”.
6. Fish. Two pair of fish to bring “fish smell”, same pronunciation as



“lively air.”

7. Coconut. Two pair of coconut, which pronounced as “ye zi”, same as “grandfather and son.”

8. Wine or liquor, four bottles together.

9. Four Peking Dried Fruits, dragon eyes, lychee, chestnuts, shelled peanuts, contained in a red, wooden decorated box named Tie Box. Other items in the Tie Box include lotus seeds, lily, cypress leaf, sesame, red beans, green beans, red dates, and red string, Li Shi money, dragon-phoenix candles a pair, and red banners one set.

10. Raw fruit, certain amount, to indicate “sheng”, a word to express liveliness.

11. Bin Lang, two pairs.

12. Tea, two cans. Tea is planted with seeds. Tea as a gift implies that the family will have more seeds after the wedding.

Paragraph 2

S 选择喜期 Selecting an Auspicious Wedding Date

Auspicious days are subject to interpretation by fortune tellers that perform the analysis based on one's birth date (day and hour) after consultation with the Chinese almanac. Almanacs containing predictions for the entire year are sold at the beginning of the Lunar New Year by street vendors and in book stores. These paperback books are approximately two inches thick with a wealth of information about Chinese beliefs. It is said to be the oldest continuous publication known. The 15 day period from the middle to the end of the seventh lunar month is considered inauspicious because that is time of the Hungry Ghost Festival when the gates of Hell are opened and the lost spirits are allowed to wonder the earth. They should not be invited to your wedding!



Paragraph 3

R接新娘出闺房 **Retreating to the Cock Loft**

In preparation for her impending departure, the bride-to-be retreated from the ordinary routine and lived in seclusion in a separate part of the house with her closest friends. During this period, the young women sang laments, mourning the bride's separation from her family and cursing the groom's family and even the girl's own parents. Since this extended 'sleep over' often took place in the cock loft, the bride's emergence on her wedding day was sometimes referred to as "coming out of the cock loft."

Paragraph 4

I安置新床 **Installing the Bridal Bed**

Preparation on the part of the groom involved the installation of the bridal bed on the day before the wedding. A propitious hour and a "good luck woman" or "good luck man", that is a man or woman with many children and living mates, were selected to install a newly purchased bed. (The installation ceremony consisted of merely moving the bed slightly; the actual work was done by servants or friends.) After the bed was in place, children were invited onto the bed as an omen of fertility; the more, the merrier. For the same reason, the bed was scattered with red dates, oranges, lotus seeds, peanuts, pomegranates and other fruits. Part of the fun was watching the children scramble for the fruit.

Paragraph 5

T新娘嫁妆 **The Bride's Dowry**

A few days before the wedding, the bride's family send dowry to the groom's family, or the couple's new home nowadays. Dowry is mostly



composed of daily necessities for the new home, such as bedding, linen and dining set, etc. This is an opportunity for the bride's family to display their love to their daughter as well as their wealth.

The groom's family will invite a respected female relative or friend to "set the bridal bed" at the new home. In some part of China in the old days, an unmarried young boy will be invited to sleep in the bridal bed the night before the wedding to bring fertility to the newlyweds.

Paragraph 6

T传统婚礼请柬 Traditional Chinese Wedding Invitations

Chinese style wedding invitations are usually folded red cards gilded with gold trimming. The most popular design on the invitations is the Chinese character Xi, meaning "double happiness." Dragons and phoenix are popular designs as they symbolize the balance of male and female power. Auspicious phrase or poems written in calligraphy style are wonderful additions to add a touch of festivity.



Cultural Links 文化链接

过大礼有什么意义？

过大礼即现代人的订婚，是男家对女家的一种承诺，并送上贺礼给女家以表诚意。

过大礼要注意的事项很多，但因中国人注重意头，故此聘礼中物品数量则必须成双，忌用单数。而聘礼需用五个中式礼盒装，为一担礼品。为了取其双数，需另附一贴盒，并六礼盒。古时于婚前十五至二十日，男家便择良辰吉日，携备礼金和过大礼礼品到女家。过大礼的物品包括：

一、礼饼：龙凤礼饼两对；男女双方各一对。礼饼一担可分成四式、六式、八式，全取双数。

二、椰子：父母健在的用两对；否则宜用一对。



三、茶叶、芝麻：皆因茶树不能移植，种植之时须用种子，故赠以茶叶为礼物，即祝愿种植不移之意。也有暗寓一经缔结婚约，女子便要守信不渝，绝无反悔之意。



Vocabulary

妙词连珠

elaborate 精心制作的，详细阐述的， 精细	gilded 镀金的
bangle 手镯，脚镯	trimming 清理焊缝
clam 蛤	gift book 礼簿
squid 鱿鱼，钩乌贼的钩钩，反潜艇 发射装置	six ceremonies of betrothal and marriage 三书六礼
poultry 家禽	bans of marriage 结婚预告
cypress[植] 柏科的，柏木属植物 (原产北美、欧、亚)，柏树枝(用作哀悼的标志)	placing names of couple in front of ancestral altar 问名
sesame 芝麻	dowry 婚妆
auspicious 吉的，幸运的	marriage paraphernalia 结婚用物
interpretation 解释，阐明，口译，通译	bride's family 女方
consultation 请教，咨询，磋商，[医]会诊	groom's family 男方
Almanac 历书，年鉴	family income 家庭收入
vendor 卖主	clan 家族
seclusion 隔离	family status 门户
lament 悲伤，哀悼，恸哭，挽诗，悼词	family head 家长
propitious 吉利的	lucky day 黄道吉日
fertility 肥沃，丰产，多产，人口生产，生产力	marriage leave 婚假
scramble 爬行，攀缘，抢夺，混乱	marriage day 婚期
	informing bride of marriage date 请假
	marriage registration 结婚登记
	gift of money to the couple 结婚礼金
	wedding announcement 结婚启事
	marriage certificate 结婚证



U 婚礼庆典程序 Unit 4 Wedding Day Procession



Key Sentences

流畅精句

1. The bride's "Hair Dressing" and the groom's "Capping Rituals" are signs of their entering adulthood.
新娘的“上头礼”和新郎的“冠礼”是他们进入成年的标志。
2. Red is the Chinese traditional symbol of joy and is a theme repeated in the wedding clothing and other ritual wedding objects.
在中国的传统中,红色象征着喜庆,是婚礼的主色调,在选择结婚礼服和其他婚礼用品时,人们都会选择红色。
3. Because traditions varied from region to region, there were some cases in which the groom stops to have dinner with the bride's family.
由于各地区的婚俗传统各不相同,在某些情况下新郎会留下来和女方家人共餐。
4. Attendants scattered grain or beans, symbols of fertility, before the bride, while others might have shielded the bride with a parasol and tossed rice.
人们有的在新娘前面撒谷子和豆子,寓意多生贵子、儿孙满堂;有的则用伞为新娘遮挡并且撒播大米。
5. In some regions couples should drink wine from the same goblet, eat sugar molded in the form of a rooster, and shared the wedding dinner.
在某些地区,夫妻俩还要饮同杯酒,食糖塑鸡,并且共享婚宴。
6. Parents of the bride and the groom prepared feast for their respective friends and families. Men and women sat separately.
新娘新郎的父母为亲朋好友准备了盛大的宴会,男女分坐。



Wonderful Paragraph 精彩片段

Paragraph 1

T新娘“上头” he “Hair Dressing” Ritual

At dawn on her wedding day (or the night before), the bride bathed in water infused with pumelo, a variety of grapefruit, to cleanse her off evil influences; and one suspects as a cosmetic to soften her skin in the manner of contemporary alphahydroxls. She put on new underclothes and sat before lit dragon-and-phoenix candles.

A “good luck woman” attended the bridal preparations. She spoke auspicious words while dressing the bride’s hair in the style of a married woman.

Paragraph 2

A新娘“上头”后 After Her Hair Was Styled

After her hair was styled, the bride emerged from her retreat. She was carried to the main hall on the back of the “good luck” woman or her most senior sister-in-law. There she donned a jacket and skirt and stepped into a pair of red shoes, placed in the center of a sieve. The bride’s face was covered with either a red silk veil or a “curtain” of tassels or beads that hung from the bridal Phoenix crown.

After completing her wedding preparations, the bride bowed to her parents and to the ancestral tablets and awaited the arrival of the bridal procession from the groom’s house.



Paragraph 3

T新郎“上头” he “Capping” Ritual

Dressed in a long gown, red shoes and a red silk sash with a silk ball on his shoulder, the groom knelt at the family altar while his father placed a cap decorated with cypress leaves on his head.

The groom bowed first before the tablets of Heaven and Earth and his ancestors, then to his parents and the assembled family members. His father removed the silk ball from the sash and placed it on top of the bridal sedan chair.

Paragraph 4

T从新郎家到新娘家 he Procession from the Groom's House to Obtain the Bride

The dim of firecrackers, loud gongs and drums marked the start of the procession from the groom's home. The groom led the procession accompanied by a child as an omen of his future sons, and the bridal sedan chair was preceded by attendants with lanterns and banners, musicians, and a “dancing” lion or unicorn. According to a writer, “Several decades ago, when there was a wedding in Fujian Province, the groom would to the bride's house to fetch her, taking with him the bridal chair, which was completely covered with red satin and fresh flowers. He himself made the journey there and back in a blue and yellow teak sedan chair.”

On arriving at the bride's house, the groom's party was met by the bride's friends, who would not “surrender” the bride until they were satisfied by red packets of money. This was the occasion of much good-natured haggling before the two parties could reach an agreement.

In some cases, the groom would take dinner with the bride's family, and receive a pair of chopsticks and two wine goblets wrapped in red paper, symbolic of his receiving the joy of the family in the person of their daughter. In some regions, he would be offered sweet longan tea, two



hard-boiled eggs in syrup and transparent noodles. Another variation was the groom's partaking of soup with a soft-boiled egg, the yolk of which he was expected to break, arguably symbolic of breaking the bride's ties with her family.

Paragraph 5

A “叫门” About the Door Game

Door game originated from ancient time which implies that the bride is a lovely girl and her family and friends do not want to marry her away. The groom will be blocked at the bride's door, and her friends will try to stop him from entering by asking questions about the bride, a way to test if he really cares about her. They may also do other tricks to delay the bride's leaving. The groom will try to buy his way in by presenting “Li Shi”, token money wrapped in red envelops. The entire “bargain” process is joyous and good-natured.

Paragraph 6

T 从新娘家到新郎家 The Bride's Journey to the Groom's House

The “good luck woman” or a *dajin*, employed by the bride's family to look after the bride, carried the bride on her back to the sedan chair. Another attendant might shield the bride with a parasol while a third tossed rice at the sedan chair. Sometimes the bride was borne out in a wooden “cage” with her feet padlocked, presumably a remnant from rougher times with extremely reluctant brides. A sieve, *Shaizi*, which would strain out evil, and a metallic mirror, *king*, which would reflect light, were suspended at the rear of the bride's sedan to protect her from evil influence. The bride might also attach a special mirror to her garment, which she would not remove until she was safely seated upon the marriage bed.

Firecrackers were set off to frighten away evil spirits as the bride de-



parted in the sedan chair. The physical movement symbolized the transfer of the bride from her parent's family to her husband's.

Great care was taken to ensure that no inauspicious influence would affect the marriage. The female attendants who escorted the bride to her new home were chosen with particular care that the horoscope animals of their birth years were compatible with that of the bridegroom. The sedan chair itself was heavily curtained to prevent the bride from inadvertently glimpsing an unlucky sight, e. g. a widow, a well, or even a cat. Attendants scattered grain or beans, symbols of fertility, before her.

Paragraph 7

A 到达新郎家 Arriving at the Groom's House

Once again, firecrackers were set off just before the procession arrived. A red mat was placed before the sedan chair for the bride lest her feet touch the bare earth as she dismounted. All the household would be waiting to receive her. The bride was required to step over a saddle or a lit stove to cross the threshold, since the words for "saddle" and "tranquility" sound the same, (An), and the fire would cast out of evil influences. An attendant might immediately place a heap of rice in a sieve over or near the bride. If the bride did not wear a lucky mirror, one might be used at this time to flash light upon the bride. In some regions, a grain measure and a string of of copper coins were laid out as talismans of prosperity.

After these rituals took place, the groom could finally raise the red scarf and view the bride's face.

Paragraph 8

C 奉茶仪礼 Chinese Wedding Tea Ceremony

Lotus seeds and two red dates are used in the tea for two reasons. First, the words "lotus" and "year," "seed" and "child," and "date" and "early," are homophones, i. e. they have the same sound but differ-



ent meanings in Chinese. Secondly, the ancient Chinese believed that putting these items in the tea would help the newlyweds produce children early in their marriage and every year, which would ensure many grandchildren for their parents. Also, the sweetness of the special tea is a wish for sweet relations between the bride and her new family.

On the wedding day, the bride serves tea (holding the teacup with both hands) to her parents at home before the groom arrives. She does this out of respect and to thank her parents for raising her. The tea at this time does not need to have the lotus seeds or dates, and the bride does not need the assistance of a “lucky woman.” She pours and serves the tea by herself without the groom.

Traditionally, after the wedding ceremony, the newlyweds serve tea (holding the teacups with both hands), inviting the groom’s elders to drink tea by addressing them by formal title, e. g. first uncle or third aunt.

The general rule is to have the woman on the left side and the man on the right side. The people being served will sit in chairs, while the bride and groom kneel. For example, when the newlyweds serve tea to the groom’s parents, the bride would kneel in front of her father-in-law, while the groom would kneels in front of his mother.

The newlyweds serve tea in order, starting with the groom’s parents then proceeding from the oldest family members to the youngest, e. g. the groom’s parents, then his paternal grandparents, then his maternal grandparents, then his oldest uncles and aunts, and all the way to his older brother.

In return, the newlyweds receive lucky red envelopes (“lai xi,” which means “lucky”) stuffed with money or jewelry. The helpers, who are usually women blessed with a happy marriage or wealth and chosen by the fortune teller or bride’s mother, also get lucky red envelopes stuffed with money from those being served. These envelopes are placed on the platter which holds the teacups.



Paragraph 9

T喜酒 **he Wedding Banquets**

Generally, separate wedding feasts were given by the parents of the bride and the groom for their respective friends and families. Even at the feast, men and women sat separately. There could be a single feast for each or a series of feasts over several days. However, the most important feast was that given the groom's family on the day of the wedding. It was generally considered as public recognition of the union.

Chinese food has special symbolism: mostly wishes of happiness, longevity, or fertility. The number of courses is also significant. At a Chinese wedding banquet, eight dishes are usually served - not including the dessert. In Chinese, the word "eight" sounds like "good luck." (The words for "nine" and "long" are also homophones, words that sound the same but have different meanings. At a birthday banquet, nine dishes are served with noodles at the end.)

Paragraph 10

T闹洞房 **he Nuptial Chamber**

Though many traditional activities can no longer be seen at a Chinese wedding, the spree in the bridal chamber is still common both in the country and in town. The spree happens after the feast when the bride and groom go back into their chamber. Relatives and friends and neighbors, any one at the wedding in fact, can come in to play all kinds of tricks on the new couple, especially the bride. They make a lot of noise so that there is an extremely lively atmosphere in the room, which is believed to be an inseparable part of a jolly wedding.



Cultural Links

文化链接

中国传统婚姻的闹房习俗

中国传统婚姻以其礼仪的隆重和场面的铺陈而颇具特色。它通常要经过提亲、订婚、迎娶出嫁、闹房等“程序”；其中以新婚当夜众亲友在洞房嬉闹新娘和新郎后，新人双双携手归寝为一高潮。旧时，此中滋生出一些乖情悖理的举动，因多发生在洞房里，故称为“闹房”、“闹洞房”、“闹新房”；由于这一习俗以新娘为主要逗趣对象，故又称“闹新娘”、“耍新娘”，旧时还称为“戏妇”。

闹房习俗看似简单，却有着悠久的历史 and 强大的影响力。从影响的范围来说，可谓遍及全国各地；从存在的时间来看，则几乎贯穿了整个封建社会，直到近现代仍流行不辍。



Vocabulary

妙词连珠

bride 新娘

bridegroom/groom 新郎

bridal veil 新娘面纱

bridal sedan-chair 花轿

build a house 成家

drink wine crossarm 喝交杯酒

exchange greetings 道福

family life 家庭生活

hen-pecked 怕老婆的

late birth 晚育

late marriage 晚婚

love 爱

marital status 婚姻状况

marriage 结婚

marriage ceremony 婚礼

marriage ring 结婚戒指

newly-married couple 新婚夫妻

play a trick 戏弄

remarriage 再婚

(be) true to the wife 忠于妻子

spouse 配偶

wedding 婚礼

wedding feast 喜酒

wedding gift 结婚礼物

wedding festivity 洞房花烛

wedding dinner 结婚宴会

widow 寡妇

widower 鳏夫

传统婚俗与现代婚姻
Traditional Marriage Customs and Modern Marriage

bowing to the groom's parents 拜公婆 (of bride and groom) make ceremonial obeisances 拜天地	exchanging bows 对(/交)拜 wedding ceremonies 结婚礼仪
worshipping one's ancestors 拜祖先	teasing the bride (on wedding night) 闹洞房
attending a wedding 参加婚礼	entering the bridal chamber 入洞房
celebrating at the wedding feast 吃喜酒	love knot 同心结
chief witness at a wedding ceremony 证婚人	fetching the bride 迎亲
person who presides over a wedding ceremony 主婚人	company the bride 送亲

U 婚后礼仪 Unit 5 Post-wedding Ritual

Key Sentences 流畅精句

1. On the day after the wedding, the bride awoke early to honor the ancestors.
婚礼过后的第二天,新娘早早地就起床去祭拜祖先。
2. She thanked before each of the older relatives, from whom she received a small gift.
每个长辈都会送给她一件小礼物,她要一一感谢。
3. According to her husband's seniority, the bride's parents-in-law gave her a title in the ancient time.
旧社会里,根据新郎的排行,新娘的公婆会赐给她一个称谓。
4. Traditionally, the newlyweds are to return to visit the bride's parents one or three days after the wedding.
按照传统,新婚夫妇要在婚礼过后一天或者三天回来拜访女方的父母。
5. They will be hailed with a banquet and it is the bridegroom's turn to suffer teasing of the bride's relatives and friends.
女方家里会设宴款待他们。这次轮到新郎来忍受女方的亲戚朋友的戏弄了。
6. For the first time, the bride was received as a guest. That is still well intentioned.
这是新娘第一次在自己家中被当作客人一样招待,但是整个场面仍然充满了喜悦与温情。



Wonderful Paragraph 精彩片段

Paragraph 1

D 婚后第一天 Day After the Wedding

On the day after the wedding, the bride awoke early to attend honoring the ancestors at dawn. It was only then that she was formally introduced to the groom's relatives and friends. As she knelt before each of the older relatives, she received a small gift. The bride's parents-in-law gave her a title according to her husband's seniority in the family hierarchy.

Paragraph 2

T 三朝回门 Three Days After the Wedding

In general, three days after the wedding, the couple paid a visit to the bride's family home, where the bride is now received as a guest.

Many rituals and customs have been lost or amended over thousands of years of civilization. However, the reciprocal gift-giving etiquette is well preserved as a cultural icon.

The newlyweds will visit the bride's parent's three days after the wedding. They will bring certain gifts, and the bride's family is supposed to return part of the gifts, plus some gifts from them.

List of Gifts from Bride's Family on 3-day Visit:

1. The head and tail plus feet and half of the roast pig brought by the groom. It indicates there is a beginning and end.
2. Liquor one bottle, any style of cake one box.
3. Fruit and Sheng Cai, a vegetable that has the pronunciation of "lively".
4. Bamboo stick to indicate raising up step after step.
5. Green onion which pronounces as "Cong", the same pronunciation as "plentiful" financially.

6. Baby chicken in lantern box.



Cultural Links

文化链接

关于“回门”礼节

按照我国婚俗习惯,结婚三天,新娘便要偕同新郎一起回娘家,也称“回门”。这是一种必不可少的礼节。

新娘家老人心里非常重视三天回门,因此新郎事先无论是从思想上还是在礼品上都要有所准备,争取给岳父岳母留下愉快的好印象。

礼品事先备齐,买新娘家老人喜欢的礼品,礼品一般有四件。回门一般在上午九、十点钟动身。新郎新娘应像参加婚礼那样认真修饰、打扮,保持婚礼上那漂亮、俊美的形象。

回到娘家,新郎、新娘首先要问候老人。这时,新郎就应改口,跟新娘一样称岳父母为爸爸、妈妈,要叫得自然、亲切,对待亲友和邻居也应表现出亲切热忱,彬彬有礼,见人先打招呼,以礼相待。

就餐时,新娘要陪着新郎,一一向父母、亲友和邻里敬酒,感谢大家对自己新婚的祝福。饭后,不要急于回家,应再陪父母聊一会儿,听听他们的教诲,然后再告辞回家。并应主动邀请二位老人和兄弟姐妹到自己家里做客,也可邀请亲友、邻里。



Vocabulary

妙词连珠

dependent 眷属	mother-in-law 岳母、婆婆
married couple; husband and wife 夫妻	newly-married 新婚
honeymoon 蜜月	family and relatives of the bride 新娘家人
young couple 年轻夫妻	daughter-in-law 媳妇
be husband and wife 为人夫,为人妻	feudal ethical code 封建礼教
son-in-law 女婿	visiting the bride's parents 回门
father-in-law 岳父、公公	



U 婚礼传统用品 Unit 6 Traditional Things for Wedding



Key Sentences

流畅精句

1. Chinese wedding cakes are called “Happiness Cakes”, also known as “Dragon & Phoenix Cakes”.
中国婚糕点饼称作“喜饼”也叫做“龙凤饼”。
2. At a traditional Chinese wedding, the bride is often seen with a red veil on her head.
在中国传统的婚礼上,新娘头上通常会被罩上红色面纱。
3. Two “hsi” graphs together represents the wish for the two young newlyweds to have happiness together.
双喜字代表对新婚夫妇幸福生活的祝福。
4. The chair-like sedan enclosed with color silk was one of the main vehicles in the ancient time of China.
周围缠绕着彩绸的椅子式的轿子是旧社会主要的交通工具。
5. The color red is considered good luck, a strong color that can keep away evil spirits.
红色被认为是吉祥的预兆,是能够驱除邪恶的颜色。
6. Nowadays, most groom's wear has been simplified to a set of traditional outfit without the overcoat.
如今,大多数新郎的衣着已被简化成一套没有外套大衣的传统服饰。
7. In some region, a grain measure and a string of copper coins were laid out as talismans of prosperity.
在某些地区,婚礼时还会摆放一个斗和一串铜钱,作为保佑富贵的护身符。



Wonderful Paragraph 精彩片段

Paragraph 1

C“喜饼” Chinese Wedding Cakes

Chinese wedding cakes are called “Happiness Cakes”, also known as “Dragon & Phoenix Cakes”. These are baked cake with dragon and phoenix imprint on the surface. Some styles have fillings made of lotus seed paste, red bean paste or green bean paste.

The wedding cakes are usually presented to the bride’s family by the groom’s family as part of the proposal gift. Bride’s family will then present some of the cakes to worship their ancestors and send the rest of cakes to friends and relatives along with wedding invitations. Quantity of cakes to be sent depends on seniority of guest or relationship with the family. Nowadays, the wedding cakes are usually served to the guests at the wedding instead of the western style wedding cakes.

Paragraph 2

R红盖头 Red Head Covers

At a traditional Chinese wedding, the bride is often seen with a red veil on her head. It covers the bride’s face. Chinese people call the veil, made of a laced silk square, red head cover.

This practice dates back to the Qi Period (479-502) of the Northern and Southern Dynasties. The head cover was used by women farmers to protect their heads against cold wind or hot sunshine while working in the fields. It could be a cloth of any color and was big enough to cover the head top. For its practical use and ornamental function, the head cover became a widespread custom.

By the beginning of Tang Dynasty (618-907), the cover had become a



long veil down to the shoulder. And it was no longer a privilege of working women. Later, Emperor Li Jilong made a decision. He demanded that all maids-in-waiting in the palace add a piece of gauze to the head covers to cover their faces. It soon became a fashion among the commons. But the commons made a difference of the cover's function. In those days, women's faces were thought of as a lure to men. A husband did not want his beautiful wife to be an attraction to men. He wanted her to behave bashfully and look too shy to see men. A veil could realize his wish. And the wife readily accepted the veil to show her loyalty to her husband. Gradually the veils became popular among both married and unmarried women who were eager to demonstrate their virtues. Veils are not unique in China. Even today veils can still be seen in some other places in the world.

This custom lasted about a thousand years. From Later Jin Dynasty (936-946), a veil became a must for bride at the wedding. But the color of the bride's veil is always red as it is the symbolic color of happiness.

Paragraph 3

D双喜字 Double Happiness

Each half of the symbol is the standard character for happiness, written "hsi" or "xi," and pronounced something like "she" in Mandarin (high level tone, the third tone). Therefore, two "hsi" graphs together represent the wish for the two young newlyweds to have happiness together. The double happiness graph (pronounced "shuang-hsi" in Mandarin) is a special Chinese character used for marital happiness. It's not used in regular Chinese writing or printing.

Paragraph 4

C新娘的轿子 Chinese Bridal Sedan Chair

The chair-like sedan enclosed with color silk was one of the main vehicles in the ancient time of China. Of course, it was mainly used by the rich.

The poor had to rely on donkeys or their own feet to travel. So it was an outstanding identity to have a sedan rather than a noisy donkey. On special occasions, such as a wedding ceremony, a sedan chair was used to take the pride to the groom's house, even for the poor. Well, here is a story about how people started the tradition.

The story is said to have something to do with the great powerful emperor, Qianlong of Qing Dynasty, who was a very diligent emperor. It is said he had made seven inspection tours to the far south of China. And the story about how the sedan got used in people's wedding just happened on his third tour.

Paragraph 5

C新娘礼服与新郎配饰 **Chinese Wedding Dress and the Groom's Outfit**

The color red is considered good luck, a strong color that can keep away evil spirits. The traditional Chinese wedding dress in northern China usually is one-piece frock named Qi Pao, embroidered with elaborate gold and silver designs. Brides from southern China usually wear two-piece dress named Qun Gua, Kwa or Cheongsam, also elaborately adorned with golden phoenix and dragon.

In the old days, a piece of red veil is part of the bride's costume to cover her face during the wedding ceremony. Newlyweds would see each other's face for the first time on their wedding night.

Dragon & Phoenix Bridal Dress is a tradition to wear Cheongsam with red dragon & phoenix design at the wedding day. Dragon & Phoenix design symbolizes the balance of male and female power.

The groom's costume is a black silk coat worn over an embroidered dragon robe of dark blue. The headgear is a black hat with red tassels. Nowadays, most groom's wear has been simplified to a set of traditional outfit without the overcoat.



Cultural Links

文化链接

中国人的婚纱照

自古以来,传统的中式婚礼服是长袍马褂和凤冠霞帔,传统认为红色是吉祥喜庆的颜色,所以新人们往往喜欢身着红色礼服。正是由于这种传统思想,西式的白色婚纱刚传入中国时,并没有让人接受,而结婚照更是在当时引起了不少轰动。西洋镜(相机刚来到中国时的一种叫法)传入中国是在清末,也正在这时开始流行起结婚照、全家福。

咸丰年间,中国第一批照相馆诞生,相片已经在当时的名流中有所流传,并成为一种时尚。从保留下来的老照片来看,那时所拍的照片大多是些官吏商贾的家眷集体照和结婚照片。

至20世纪30年代,西式服装大行其道。在上海等大城市开始流行穿白色婚纱礼服,举行婚礼后就在教堂内与双方家长、证婚人等拍摄合影照,这就是起初的婚纱照;40年代前后白色婚纱礼服已经成为一种风气,婚纱照由教堂合影逐步转移到照相馆,程序上也由举行婚礼后拍照改为婚礼前拍照,人数由集体合影演变为二大二小的四人合影,进而发展到只有新郎、新娘二人合影,从此开始了名副其实的婚纱照。



Vocabulary

妙词连珠

firecracker 爆竹	wedding candy 喜糖
silk on which guests sign their names 贺客签名绸	wedding scroll 喜幛
double happiness 红双喜	wedding cakes 喜饼
sweet soup containing glutinous balls 花好月圆圆子汤	wedding car 礼车
sedan 花轿	page boy 童仆
painted wedding candles 花烛	confetti 五彩碎纸
hope chest 嫁妆箱	wedding card 喜帖
	wedding gown 新娘礼服
	hada 哈达

用英语说中国——家庭生活
Introduce China in English—Family Life

areca 槟榔

silks and satins 绸缎

soya bean 黄豆

peacock 孔雀

colourful tassel 花穗

bracelet 手镯

velvet flowers 绒花

button 纽扣

hat worn by the groom 新婚礼帽

pledge 信物

U 现代婚姻 Unit 7 Modern Marriage



Key Sentences

流畅精句

1. After the foundation of the People's Republic of China in 1949, the old marriage system set up on the basis of the old social system was pushed towards an end.

1949 年中华人民共和国成立后,建立在旧社会制度基础上的旧的婚姻体制已走到了尽头。

2. In 1950s, marriages of the young in towns and cities started to be decided themselves.

20 世纪 50 年代,城镇中年轻人的婚姻开始由他们自己决定。

3. From 1961, family background became a very important factor to decide whether one could be employed by enterprises or government offices, recruited to serve in the army, admitted into a high school or college, or promoted to a higher position.

自 1961 年开始,家庭背景已成为决定一个人是否能被企业、政府机关、军队录用,以及升学,升职的重要因素。

4. By early 1960s, people began to pay more attention to education.

20 世纪 60 年代初,人们开始越来越重视教育。

5. With the great change in the fields of politics, economy and culture, people's standards of marriage have also witnessed a tremendous and amazing change.

伴随着政治、经济、文化领域的巨大变化,人们的婚姻标准也表现出了巨大的,令人惊异的变化。



Wonderful Paragraph

精彩片段

Paragraph 1

M20 世纪 50 年代的婚姻观

Marriages in 1950s

After the foundation of the People's Republic of China in 1949, the old marriage system set up on the basis of the old social system was pushed towards an end. But marriage as a folk custom could not have been replaced by a thoroughly new type overnight. In fact, the 1950s was a time when the traditional marriage was gradually translated into the modern one.

From mid 1950s to 1975 when the Anti-Rightists Movement was launched, marriages among intellectuals were mostly affectional instead of political or economical. Many couples had been good playmates since childhood. Unfortunately, they were later criticized for their "petty bourgeois sentiment."

In mid 1950s, male workers and technicians put in first place such qualities as industriousness, sincerity and honesty when they were seeking their mates. In town, though the idea was still popular that husbands acted as breadwinners and wives as housewives, young men did not care much about the fact that their future wives had their own jobs. Girls, however, had a very different standard when they chose their husbands. As many manufacturing and mining enterprises were set up throughout the country, and the movements of Bandit Abolishment, Anti Tyrannical Landlords, and Suppression of Counter-revolutionists were further deepened, excellent workers, miners and militiamen received extra attention from both the central and local governments. They therefore earned themselves a good name among the public. So, in those days, girls in town preferred excellent workers and miners while girls in the country preferred excellent militiamen as their husbands. In the same period, a large number of middle-

aged and old military officers were transferred to civilian work. They mostly took leading positions in different organizations. Soon they became objects pursued by girls. A popular satirical ballad then can reveal us the fact: I never mind his old age so long as I get his Roman watch on my wrist, and get his check in my pocket; I never mind his dying tomorrow, as I am young enough to remarry. It was also true that some married officials working in town tried to enjoy the new type of love by divorcing their rube wives in the country and hunting for young fine girls in town.

Girls working in government offices had a higher standard. Two ballads widely read in those days best reveal a trend. One ballad reads: high level official is the best; county level official is good; regional level official is not bad; lowest level official is impossible. The other reads: He is my future husband who is young and handsome and experienced, who wears an expensive waterproof watch and woolen coat, and who is gentle and soft and mild.

Military officers, technicians and workers in sectors of railway transportation and military factories were popular among girls in towns and cities. Military officers were admired by girls for their good treatment, political status and physical condition. In this period, China was building railways in a large scale. Workers in this sector received better pay and welfare than those in other sectors. Besides, wives or husbands and grown-up children could be offered jobs in towns and cities. Young children were entitled to free medical service and a free train journey once a year. All this was something that girls found irresistible. Similarly, technicians and workers in military factories became a temptation because they were even better paid than those in the railway sector.

In 1950s, marriages of the young in towns and cities started to be decided themselves. Marriages arranged for by parents became rare. The old marriage customs also began to die away.

M1961—1976 年的婚姻观 **Marriages Between 1961 and 1976**

In the 1960s, what exerted the greatest impact on Chinese marriage standard was the extreme leftism arising in the political movement. From 1961, family background became a very important factor to decide whether one could be employed by enterprises or government offices, recruited to serve in the army, admitted into a high school or college, or promoted to a higher position. It went to such an extreme that family background and political identity ridiculously became what had to be taken into account before young people loved someone. By the beginning of the ten-year Cultural Revolution in 1966, the leftism had gone so far that young people with an antirevolutionary background or even with relatives abroad found it very difficult to encounter their mates even though they had advantages in other ways.

Girls were subjected to severe political examination before they could marry officers in the armed forces or the public security bureaus. This practice was followed by organizations concerning national defense and security, and even by post offices.

By early 1960s, people began to pay more attention to education. Considering the importance knowledge in communication of ideas and children education, men began to take their future wives' cultural level as one of the conditions.

Advantages of working in state-run enterprises had not been apparent. As more and more small street-commission-run factories arose, the big state-run enterprises became advantageous for their unmatched scales. Street-commission-run factories were collectively owned and generally the workers got a lower pay and worse welfare than those in the state-run. So young men who worked in the state-run were more popular among girls.

Political and social environment exerts a great impact on people's marriage standards. From the beginning of 1960s, teachers' social and eco-

economic status began to decline. In the countryside, primary school teachers got less pay than an ordinary shop assistant or a factory laborer. The slogans "Proletariats lead all" could be seen everywhere. Many teaching girls, especially those in the primary schools, chose to marry laborers much lower than themselves in terms of education. In the metaphase of the Cultural Revolution, many propaganda teams consisting of laborers were stationed in high schools, colleges and universities. Under the leadership of the laborers, many young female teachers chose to be their wives.

In this period young people of the suppressed generally had a miserable experience of marriage. Knowing the extreme importance of the political status, girls had to marry and live with men with whom they could hardly communicate ideas. Some chose to be singles all life to avoid the imaginable bad result. Very few went against the tide to marry politically unwelcome men.

During Cultural Revolution starting from 1966, more than ten million educated youth from towns and cities were sent to the countryside to aid the farmers. The marriages of this large "tribe" formed a unique scene. The marriages of the youth can be divided into three types. The first type accounts for a large proportion that fell in love among the youth themselves. The second type is those who directly sought their mates among those in town. The third type includes those who got married with the local farmers.

By early 1970s, youth in towns and cities began to give attention to life enjoyment. Good furniture could be seen being made in the residential quarters, dormitories, company offices and school gardens. At the same time, as the Cultural Revolution fundamentally destroyed the traditional moralities, some youth started to seek a family life with restrictions and burdens from their parents.

During the late period of the Revolution, senior high school education was popularized in towns and cities. Overall life had been improved. But at the same time prices had risen to a high level. Men as traditional breadwinners encountered a challenge. So young men tended to choose working girls to be their wives. Whether a girl had a job was put on the top by their

seekers. Other qualities considered by young men include education, blandness, consideration, capability, and motherliness.

From the second half of 1960s, as a result of high birth rate in the previous decade, people in cities generally sensed the inadequacy of residence. So, in big cities such as Shanghai, Beijing, Guangzhou, Chongqing, Chengdu and Wuhan, girls started to take housing conditions into consideration in picking their mates.

Paragraph 3

M“文化大革命”后的婚姻观 **Marriages After the Cultural Revolution**

In late 1970s, China entered into a period of “opening to the outside world.” With the great change in the fields of politics, economy and culture, people’s standards of marriage have also witnessed a tremendous and amazing change.

In 1977 and 1978, when colleges and universities resumed the recruit of students after ten-year interruption, it could be seen that all media started a new call for the respect of knowledge. As a result, a large proportion of girls started to think a lot of educational diploma when they were seeking their boyfriends.

Advertisements for husbands and wives began to appear on newspapers, television and magazines. Matchmaking services could be found in different places. People had a broader range of choices than ever, which enabled them to make better decisions on their own will.

In the end of 1970s and the beginning of 1980s, girls in towns and cities put physical height in a very important place when they were seeking their boyfriends.

After 1982, a large number of wealthy people were born. They were mostly owners of self-employed workshops and shops or private businesses. These people, together with enterprise managers and those with foreign relatives, soon drew girls’ attention.

It was common in this period to find someone who could help to go a-



broad. Some pursued the postgraduates who had acquired qualifications for going abroad, desiring for a chance to leave China. Some managed to marry foreign businessmen, technicians or students in China with the hope of immigrating into foreign countries. Others even attempted to get close to foreign tourists or post advertisements on foreign media wishing to run into their life partners.

From 1980s, young men started to think more of girls' exterior appearance. So did girls.

With the economic and cultural development, people, first from coastal cities and then from small towns and villages, had more open mind. Consequently, pre-marriage sex became increasingly common. When they were seeking their life partners, it was no longer the most important factor to think about whether he or she was a virgin.

In 1990s, government officials received great attention from girls. As a great many owners of individually owned or private businesses fell in the tide of market economy, a considerably large number of girls turned to government officials and administrative office workers. In their advertisements, some girls straightly stated that they only consider candidates from government offices. There is a saying that girls seek to marry military officers in 1950s, workers in 1960s, military officers again in 1970s, bosses in 1980s, and public servants in 1990s.

Wedding ceremonies organized generally fall into three categories: Chinese-style, Western-style and a Chinese-Western combination. Of the three, the most popular is the Chinese-Western combination, which accounts for about 80 per cent of all weddings. A typical combination-style ceremony will have the bride, dressed in white, escorted by her father along a red carpet to the waiting bridegroom where rings are exchanged in front of family and friends. This is followed by a wedding banquet at which the bride switches to wearing a traditional red cheong-sam, a gown with side slits, and her husband at her side toasts the guests.



Cultural Links

文化链接

中国婚姻现状：初婚年龄增高，结婚费用不断攀升

(1) 初婚年龄。由于有关的法律、政策以及人们的观念都处于不断的变动之中，我国的初婚年龄也随之经常波动。1982年，全国的平均初婚年龄为22.66岁，其中城镇为24.93岁，农村为22.07岁；1990年，全国平均初婚年龄降至22.03岁；到1996年，全国平均初婚年龄又上升到24.02岁。也就是说，近年我国的初婚年龄呈上升趋势。到2006年年底对中国几大城市结婚年龄调查中普遍年龄已经达到27~30岁之间。其中西安为27.2，广州为29岁。

(2) 结婚费用。近年来，结婚费用的迅速增长已成为令中国年轻人及其父母头痛的事情。1997年初，零点调查公司在北京、上海、武汉和广州4城市所做的一项有关结婚费用的调查，90年代前期一对城市新婚夫妇的平均结婚费用为两万多元，已经是80年代平均水平的4倍，而未婚者预计自己结婚时所要支出的平均费用将超过3万元。预计整个90年代的青年结婚费用要达到80年代的5.5倍。此次调查还显示出结婚费用的来源，75%的人说本人的结婚费用“完全”或“大部分”是自己挣的，19%的人则称“大部分”或“完全”是父母给的。与50年代相比，90年代结婚费用中个人收入的比例上升了40个百分点。



Vocabulary

妙词连珠

jealousy 猜忌

long separation 长期分居

be jealous (/usually of a rival in love) 吃醋

(of woman) remarrying 改嫁

lawful (/legal) divorce 合法离婚

marriage tragedy 婚姻悲剧

matrimonial dispute 婚姻纠纷

marriage failure; bust-up 婚姻失败

family discord 家庭冲突

rate of divorce 离婚率

divorce certificate 离婚证书

broken family 破裂家庭

petitioning for divorce 请求离婚

传统婚俗与现代婚姻
Traditional Marriage Customs and Modern Marriage

dissolution of marriage 解除婚姻关 系	marriage liberalization 婚姻自由化
be widowed 丧偶	free marriage 自由婚姻
extra-marital affair 外遇	marriage for love 为爱情结婚
be childless 无子	conjugal relation 婚姻关系
remarrying after the death of one's wife 续弦	marriage advertisement 征婚广告
divorce from wife 与妻子离婚	free selection 自由选择
divorce from husband 与丈夫离婚	common-law marriage 同居
	matrimonial right and duties 婚姻权 利与义务

2 老人与老年社会

Old People and the Aging Society

U 老人与家庭 Unit 1 The Old People and the Family

Key Sentences 流畅精句

1. Old people are cared for in the family home according to Chinese tradition.

按照中国传统,老人通常在家中养老。

2. As a result of one-child family, children will have considerable pressure on caring for the old in the family home.

由于一个家庭一个孩子的原因,孩子们在家中养老人将成为很大的负担。

3. It's not enough for the government to build a social-security system to support the old.

由政府建立一个社会保障体系赡养老人还远远不够。

4. By around 2010, the parents of these single children will be getting frail or senile, and the children will have to support their parents.

这些独生子女的父母将变老,他们的孩子将不得不担负起父母的养老任务。

5. In big cities, the combination of care in the family home and community-based services will help the urban-based old to live with ease and enjoy the love and care of both their family and community.

在大城市里,家庭和社区服务将帮助城市的老人们生活得安逸,享受来自家庭和社区的关爱。



Wonderful Paragraph

精彩片段

Paragraph 1

T家庭结构的改变 The Changing of Family Structure

China has changed dramatically in recent years, including the changing of family structure. In traditional Chinese society, the elderly used to live with one of their children. But nowadays, more and more young adults are moving out, leaving their elderly parents alone. Many young couples now live with their parents not for family tradition, but rather because they cannot afford to buy a house or rent an apartment. Experts say family-based care is now impractical because most middle-aged children have little time to take care of their parents. So one of the things the elderly have to face nowadays is how to arrange their late years when their families can't take care of them.

A nationwide survey found that about 23 percent of China's seniors over the age of 65 live by themselves. Another survey conducted in Beijing showed that less than 50 percent of elderly women live with their children. Since more and more elderly have to live alone, homes for the elderly are far from being enough to meet the needs of the elderly.

F农村地区老年人养老问题 **Family Support for Old People in Rural China**

In China the family is still the major welfare provider for old people in rural areas. Although the implementation of this role has varied significantly, in different historical periods, owing to social and economic changes in the rural environment, the core functions of the family have remained the same, that is, the provision of welfare for dependants, particularly for the aged. In the more traditional China, providing care for the aged was indeed assumed to be a paramount function of the family. Whereas, following the founding of the PRC in 1949, the welfare function of the family was reduced, as a result of the collectivization of the rural economy, which meant a part of family responsibilities being shared by collective organizations. However, after more than twenty years' experience of agricultural collectivization, China embarked on a course of further rural economic reform in the early 1980s, replacing the commune system with one of private production based on the family unit. As a result, rural welfare responsibilities were shifted back from the commune to the family, which became solely responsible for providing support for its dependent members. This paper attempts to set out the real situation with regard to family support for rural old people in China. The first section offers a brief introduction to the declining family status of rural old people as a consequence of socio-economic change. The second section reviews the implications of rural economic reform for the (declining) status of old people with regard to family support, focusing on patterns of rural old age dependency and the changing roles of family caregivers. Lastly, cases of family support disputes and community responses are presented, drawing on findings from fieldwork conducted by the author between 1995 and 1996 in three rural localities in China.

Cultural Links
文化链接

尊老爱幼

“老吾老，以及人之老，幼吾幼，以及人之幼。天下可运于掌。”孟子的这段教导的意思是“敬重自己的长辈，进而推广到敬重别人的长辈，抚爱自己的子女，进而推广到抚爱别人的子女。如果以这样的准则治理国家，统一天下就如运转于掌心一样容易了。”

尊老爱幼是我国优良的道德传统的精华。不管是处于盛唐还是当今社会，有一点却是共同的，那就是弘扬尊老爱幼的优良传统。

尊老爱幼始于原始社会，当时生产力低下，在氏族公社的内部为了人类的繁衍和文明的延续，对丧失劳动能力的老人和尚无劳动与生活能力的小孩都一样分配劳动果实，实行义务抚养。由此逐渐形成的这种朴素的道德观念。

1986年，根据中国老龄问题全国委员会的建议，国务院决定将每年农历九月九日的重阳节定为“中国老人节”，借助传统的重阳节，祝愿全国老人健康长寿。中华人民共和国成立以后，于1949年12月规定每年6月1日为儿童节。

Vocabulary
妙词连珠

community 社区	considerable 相当的
vulnerable 易受伤害的	pension 退休金
welfare 福利	social-security fund 社会保障基金
elderly 老的	senior 年长的
prevail 盛行	combination 组合
complementary 补充的	social endowment insurance 社会医疗保险
frail 虚弱的	inadequate 不充足的
senile 衰老的	



U 人口老龄化 Unit 2 Aging Population



Key Sentences

流畅精句

1. Old people need care and love not only from their family but also the community.

老人不但需要家庭的关爱也需要来自社会的关爱。

2. This is a sign that China is already an ageing society.

这是中国已经是老龄化社会的征兆。

3. The greatest challenge for an ageing community is how to support and care for these vulnerable people.

老龄化社会最大的挑战就是这些老人的养老问题。

4. This will affect the present pattern of welfare for the elderly.

这将影响目前的老年福利模式。

5. The number of retired people is expanding rapidly and cost on pensions is growing even more quickly.

退休人数快速膨胀,退休金费用增长更快。

6. At that time, the social-security fund for the elderly will be unable to make ends meet.

那时,老人的社会保障基金将入不敷出。

7. Generally speaking, there are four choices for the elders: living in a residential homes of the aged, living at home with the community caring service, living at home with a part-time helper or full-time helper, living with their children.

通常有四种方式可供老人们选择:居住在老人院,在家居住并享受社区爱心服务,在家由临时或全职保姆陪护,同子女住在一起。



Wonderful Paragraph
精彩片段

Paragraph 1

A 老龄人口扩大化
Aging Population Expanding Fast

China faces social problems caused by a sharp increase in its aging population, the Chinese Academy of Sciences (CAS) warned in a recent report on the issue. The number of people aged over 60 in China exceeded 90 million at the end of 2001, accounting for about one half of Asia's over-60s and one fifth of the world's total, according to the report from a dozen CAS members. The rise in the number of octogenarians in China was much higher than of 60-year-olds, which would mean a heavy burden on society, the report said. Experts urged relevant departments to take measures to improve social welfare and medical care systems for senior citizens. They suggested that universities should intensify research into the problems of old age and medical institutions should pay more attention to geriatric health.

Paragraph 2

T 中国面临严峻考验
Tough Challenges for China

China is well anticipated to become the second nation immediately after Japan that will suffer a rapid aging of its population in the coming decades.

Compared with developed countries, China's aging problems will rapidly arise amid its comparatively poorer social and economic conditions, posing severe challenges to the country's lofty ambition of building an all-round well-off society.

Statistics show that, from 2000 to 2007, the number of Chinese people aged 65 or older will increase from the current less than 100 million to more than 200 million, up over 4 million per year and the aged will make up 14

percent of the total population.

But from 2028 to 2036, the number of the same group will surge from 200 million to over 300 million, indicating that the aged Chinese's total will increase by some 10 million each year and make up 20 percent of the nation's total population in the end.

A senior Chinese official claimed that China is moving closer to the point that is as much as it can bear.

So, China, like some other countries, is set to handle many tough challenges regarding aging-related issues like finance, society and productivity.

Hu Angang, one of China's top economists, said that finding ways to ensure the healthy development of China's aging society is the biggest challenge China would have to face this century, since China has to bear the same social burdens as rich countries with its poor-country income level.

Spending increase for the aged will surely reduce the country's total deposits and thus reduce the general social investment, imposing a negative impact on the sustainable, coordinated, steady and fast development of the nation's economy.

China's current framework of the support of the aged will also confront historical challenges. There is no doubt that during the ongoing mechanism transitional process, the lack of a huge amount of pension, or only 44.9 percent of the urban employees and 85.4 percent of the retirees covered, remains a tough issue that more governmental efforts must focus on.

Because of the relatively high ratio of those aged from 15 to 59, or 67 percent of the total population, the burden on their shoulders to support the aged has begun to mount.

Paragraph 3

A 老龄人口使经济发展缓慢 Aging Population to Slow Economy

China's one-child policy has led to an aging population and labor shortages that could undermine a key basis for the country's economic

growth—its seemingly endless supply of cheap workers, a newspaper said.

Family planning policies started since the late 1970s have prevented the birth of hundreds of millions of people, but incomes have not risen fast enough to support pensioners, the China Youth Daily cited a government report as saying.

“In the not too distant future there will be a day when there is an end to the unlimited labor supply,” the state newspaper said. “It is this that had been one of the most basic advantages of China’s recent economic development.”

The report, produced by the Chinese Academy of Social Sciences, a top government think tank, said industry had yet to face up to this fact despite factories in economic heartlands in Guangdong and near Shanghai already finding it hard to get workers. “Although China wants to change the proportion of manufacturing industry (in the economy), it will take a long time, and today there are no signs or motion toward this adjustment happening,” it said. “The labor force is doubtless the most basic support of economic development.”

Paragraph 4

H沉重的负担 **Heavy Burden**

The huge aging population brings various social and economical problems to China, which is still a developing country. The elderly will be a big burden for China through the year 2050, when that population will reach 400 million, accounting for 25 percent of the total. There are some 10 million people above the age of 70 across the nation, most of whom are supported by their children. In a survey of China’s urban areas by the China Sci & Tech Center for Senior Citizens, 98 percent of the elderly interviewed were found to live alone, and less than 2 percent to be cared for by welfare institutions. The current situation is, therefore, far from satisfactory. The welfare infrastructure for the aged is lamentably inadequate, and the capacity

of the entire social welfare institution covers only 1 percent of China's aging population.

Paragraph 5

P国家养老保障体系的压力 Pressure on Nation's Pension System

With a growing share of the country's massive population turning gray, the fragmented pension system faces unprecedented challenges.

What's particularly worrisome is that China is getting old before it gets relatively rich. The nation's current per capita GDP barely exceeds US \$1,000, compared with levels of between \$5,000 and more than \$10,000 in developed countries at the time of their societal aging. This lack of societal wealth has severely squeezed China's ability to care for its expanding senior population.

The problem is directly manifested in the inadequacy of the nation's pension system. Only 13.4 percent of the total population—some 174 million people—was covered by the system as of 2005, far below the minimum level of 20 percent prescribed by the International Labor Organization. Nearly all rural residents and rural migrant laborers, some 800 million in total, are left out of the net.

For those who do get covered by the pension system, there is considerable uncertainty as to whether they will receive sufficient retirement payments promised by the plan. The national pension scheme, introduced in 1997 during China's drastic restructuring of state-owned enterprises, first had to account for the legacy benefits for millions of laid-off workers who used to enjoy cradle-to-grave state welfare. It must now also cover the accrued obligations for millions of newcomers to the workforce who are required to contribute a certain percentage of their monthly salaries to individual pension accounts.

Cultural Links
文化链接

中国老龄化的 3 个阶段

按照联合国和世界银行的通常标准,如果一个国家 60 岁以上人口达到 10%,或者 65 岁以上人口达到 7%,就可视为进入老龄社会。中国 1999 年进入了老龄社会。

中国老龄化可分为 3 个阶段:

第一阶段 2001 年至 2020 年是快速老龄化阶段,年均新增 596 万老年人口,2020 年老年人口将达 2.48 亿,老龄化水平为 17.17%。

第二阶段 2021 年至 2050 年是加速老龄化阶段,20 世纪 60 至 70 年代生育高峰时期出生的人群进入老年,年均新增 620 万老年人口,老龄化水平达 30% 以上。

第三阶段 2051 年至 2100 年是稳定的重度老龄化阶段,2051 年老年人口达到峰值 4.37 亿。

此后老年人口稳定在 3 亿至 4 亿,老龄化水平稳定在 31% 左右,80 岁以上的老年人口为 8000 万至 9000 万人,高龄化问题凸显。

Vocabulary
妙词连珠

hoary age 白发苍苍的老年	one's elders; old folks 老辈
grey-haired person 白发人	be old but vigorous 老当益壮
longevity; green old age; long life 长寿	aging fast(/quickly) 老得快
advanced age 高龄	historical research society for the aged 老年历史研究会
nursing home 护理之家	the aged 老年人(老人)
home of respect for the aged 敬老院 (of an old married couple) husband or wife 老伴儿	medical care for the aged 老年人医疗保健
	be mottled with age 老年色斑

gerontology 老年医学	be getting on in years 上岁数
society of geriatrics 老年医学学会	association of retired persons 退休人 协会
apartment for the aged 老人公寓	retirement home 退休所
convalescent home (hospital) for the aged 老人疗养院	one's circumstances in old age 晚景
senior citizen's community 老人社区	living out one's life in retirement 养老
home for the aged 老人院	(old age) pension 养老金
older generation 老一辈	life expectancy 预期寿命
very old age 耄耋之年	senior citizen 长者
be old and infirm; senile 年迈力衰	
advanced age 年事高	

U 问题与解决办法 Unit 3 The Problems and the Solutions

Key Sentences 流畅精句

1. The dramatic fertility decline and improved longevity over the past two decades are causing China's population to age at one of the fastest rates ever recorded.

过去 20 年间,生育力的衰落与人均寿命的延长导致中国人口以未曾有过的最快速度步入老龄化。

2. The percentage of elderly in China is projected to triple from 8 percent to 24 percent between 2006 and 2050, to a total number of 322 million.

中国老年人的比例预计在 2006 年到 2050 年由 8% 上升到 24%, 达到 3.22 亿的高峰。

3. The Chinese government has only recently acknowledged the consequences of rapid population aging and has started to address them in various policies and programs.

中国政府已经承认人口迅速老龄化的结果,并已经开始在各种政策与计划中涉及到这些问题。

4. Some observers are calling for more knowledge-based training programs that offer a broader range of caregiving skills.

一些观察人士呼吁应该有更多的以知识为基础的,能够提供更广泛的护理技术的培训项目。

5. Addressing these elder care challenges will be crucial to China's continued social and economic development and stability.

应对这些养老问题的挑战将会是决定中国继续社会与经济发展和稳定的关键所在。



Wonderful Paragraph 精彩片段

Paragraph 1

M健康与长期照护的问题 Meeting the Health and Long-term Care Problem

Meeting the health and long-term care needs of this growing elderly population will result in soaring health care costs. Indeed, the challenge of paying for health care in China is immense, especially since the Chinese health care system has already experienced large increases in overall costs and greater private expenditure since shifting to a market-oriented system in the early 1980s.

But while China is not prepared to meet the health needs of its growing elderly population, its government has recognized these challenges and is starting to develop a comprehensive response. As a first step, Chinese health officials have implemented various chronic-disease prevention programs at the national level. They are also starting to set up long-term care delivery systems for the elderly. But while China's economy continues to grow rapidly, whether it will be able to allocate enough income to meet these rising health care costs remains as a major concern.

Paragraph 2

A老龄化、慢性疾病与丧失劳动能力 Profile of Aging, Chronic Disease, and Disability

China has made vast improvements in health over the past five decades, with life expectancy at birth increasing by two-thirds from 40.8 to 71.5 between 1955 and 2005.

Because chronic health problems become more common in old age, China's population aging has led to increases in the country's prevalence of chronic disease and disability, creating a greater need for long-term care. And improved living standards in China have exacerbated the epidemic of

chronic disease by increasing exposure to major risk factors such as smoking, high-fat and high-calorie diets, and more leisure time without physical activity.

Chronic diseases accounted for almost 80 percent of all deaths in China in 2005, with the major causes being cardiovascular disease, cancer, and chronic respiratory diseases. Hypertension prevalence in adult population (currently 19 percent) has increased by one-third over the past decade. Prevalence of obesity, though still around percent, has almost doubled in a decade. These trends suggest potential increases in the prevalence of these conditions for future cohorts of China's elderly.

Paragraph 3

V 各种政策与项目 **Various Policies and Programs**

The Chinese government has acknowledged the consequences of rapid population aging and has started to address them in various policies and programs:

Strategies for long-term care. Though public funding for the long-term care of the elderly in China is still limited, the Chinese government has started to allocate more funding in this area. At the same time, new opportunities for entrepreneurship in the health service industry have opened result of China's social-welfare reform in the 1990s, which decentralized government-funded welfare institutions and significantly reduced their government financing.

Today, an increasing number of private elder homes as well as the country's former government-sponsored elder homes (which used to be reserved exclusively for elderly with no children and no other means of support) are providing an alternative to familial elder care. However, these facilities are still small in number, of varying standards, and are often too expensive for many elderly and their families.

Community-based long-term care services for the elderly in informal and local government-supported have also begun to emerge, especially in

urban areas. These efforts are serving various needs of the elderly and their family caregivers, including daily care, home maintenance, and information and referral services.

The lack of a trained workforce in caregiving to elderly is an important issue facing China's long-term care delivery system. Some local government agencies (such as the labor union and the department of health) are training laid-off workers to work in long-term care, but these training programs are short and cover only limited basic caregiving skills.

Strategies for primary and secondary prevention. China's ministry of health has also been addressing chronic disease prevention and control. The ministry is also working to develop the first long-term (from 2005 to 2015) comprehensive national plan for chronic disease control and prevention in cooperation with relevant sectors and supported by the World Health Organization (WHO). Reducing adult male smoking, hypertension, overweight and obesity, and building capacity for chronic disease control are among the plan's highest priorities.

Programs targeted toward specific diseases have also increased. These efforts include a community-based intervention on management of hypertension and diabetes conducted in three cities (Beijing, Shanghai, and Changsha) between 1991 and 2000; a national cancer control plan, the Program of Cancer Prevention and Control in China; and ratification of the WHO Framework Convention of Tobacco Control. Furthermore, to prevent chronic disease at early ages, projects to improve nutrition and health status have been undertaken. These projects are focused mainly on primary schools and have achieved encouraging reductions (by as much as 30 percent in one year in one example) in the prevalence of childhood obesity.

Paragraph 4

未来展望 **Outlook for the Future**

The challenges of population aging are daunting for any country, but especially so for China. Unlike developed countries where economic devel-

opment preceded population aging, China faces the massive demands of population aging at one of the fastest rates ever and while its economy is still not fully developed, without the funds necessary to address the demands. China's dilemma is how to allocate resources among competing needs of various sectors while still continuing its economic growth.

In addition to the 4-2-1 problem, trends in both the female labor-force participation and the sex ratio of young Chinese may well create additional issues for a society which traditionally has left elder care to its women, especially daughters-in-law. The labor-force participation among young Chinese women is very high and could affect the informal provision of long-term care in the coming decades. The sex ratio at birth for the young cohorts born after China's one-child policy is highly skewed toward boys, potentially creating a future deficit of daughters-in-law as elder caregivers.

While the trend of population aging is inevitable and can even be accelerated by further declines in mortality and fertility, stemming the epidemic of chronic disease is one promising way to reduce the overall impact of aging on China's social and economic development. Investing in a formal long-term care system to complement the informal care currently provided primarily by family members could also encourage their continued participation in the provision of care. Addressing these elder care challenges will be crucial to China's continued social and economic development and stability.



老年服务业方兴未艾

近年来,我国老年人的经济供养与社会保障已得到较大改善,但老龄事业总体上仍滞后于人口老龄化的要求和社会经济的发展。一方面,庞大的老年群体在入住养老机构和日常生活照料、精神慰藉、心理调适、康复护理、临终关怀、紧急救助等方面的服务需求呈增长态势;另一方面,养老服务市场产生了多样化的细分要求,当前人口迅速老龄化,与日益增长的社会养老服务需求亦不相适应,矛盾日渐突出。例如服务设施短缺、服务主

体过于单一、服务供给严重不足、服务质量相对较低等等,因此,发展老年服务业大有可为。

老年人需求的多样性,使得老年产业所涉及的领域和所包括的范围十分广泛。比如,与老年人医疗保健相关的医疗保健业,为老年人居家生活提供服务的家庭服务业,为老年人日常生活提供专门用品的日常生活用品业;专为老年人提供保险的保险业,专为老年人提供住房的房地产业,专为老年人提供金融服务的金融业,专为老年人休闲娱乐提供服务的旅游业和娱乐业,专为老年人继续学习提供服务的教育业,专为老年人提供各种咨询的咨询服务业等。



Vocabulary

妙词连珠

immense 极广大的,无边的,<口> 非常好的	hypertension 高血压,过度紧张
expenditure 支出,花费	capacity 容量,生产量,容量,智能, 才能,能力,接受力,地位
comprehensive 全面的,广泛的,能 充分理解的,包容的	intervention 干涉
allocate 分派,分配	diabetes[医]糖尿病,多尿症
expectancy 期待,期望	ratification 批准
chronic 慢性的,延续很长的	daunt 沮丧
prevalence 流行	dilemma 进退两难的局面,困难的选择
exacerbate 恶化,增加,激怒,使加 剧,使烦恼	allocate 分派,分配
epidemic 流行的,传染的,流行性	ratio 比,比率
cardiovascular 心脏血管的	sector 部分,部门,[计]扇区,地区, 象限,扇形
respiratory 呼吸的	deficit 赤字,不足额
potential 潜在的,可能的,势的,位的	skew 歪斜的
feasible 可行的,切实可行的	caregiver 多烦的,忧心的
singleton 一个,独身,单独	mortality 死亡率
sibling 兄弟,姐妹,同胞,同属	fertility 肥沃,丰产,多产,生产力
entrepreneurship 企业家	stem 茎,干,词干,茎干
familial 家族的,家庭的	chronic 慢性的,延续很长的
	crucial 至关重要的

U 老人节与“花甲”

Unit 4 Elder Day and the 60th Birthday



Key Sentences

流畅精句

1. The Double Ninth Day is observed, as one of the traditional festivals, by Chinese on the 9th day of the 9th lunar month.
农历九月九日是中国传统的重阳节。
2. Long ago the festival was marked by climbing heights, enjoying chrysanthemum flowers, drinking chrysanthemum flower wine, wearing in hair small cornel twigs, eating Double Ninth cake and other activities.
古时候重阳节的活动内容主要有登高、赏菊、饮菊花酒、插茱萸、吃重阳糕等传统习俗。
3. The Double Ninth cake is also known as “chrysanthemum cake” or “flower cake”.
重阳糕又叫“菊糕”、“花糕”。
4. Nearly all Chinese, however, still like to climb mountains to mark the festival. Some activities to help the aged on the Double Ninth Day are burgeoning and will probably become regular practices.
但“九九登高”活动仍然保留着,重阳节敬重老人的风气开始出现,将来有可能发展为重阳节的又一项活动内容。
5. Traditionally, Chinese people do not pay a lot of attention to birthdays until they are 60 years old.
按照传统来讲,中国人直到60岁时才重视他们的生日。
6. The Chinese traditional way to count the age is different from the Western way.
中国人计算年龄的传统方法与西方的有所不同。



Wonderful Paragraph

精彩片段

Paragraph 1

C 老人节 Chinese Elder Day (Double)

The Elder day is the Double-Nine Festival, the 9th day of 9th lunar month. The Chinese called this festival Chong-Yang Jie.

The new generation in China don't celebrate this festival, because this is not a fun day for young people. So people forget the legend. The story of the Double-Nine Festival began in the Han Dynasty. One person, called Mr. Chai (around 50-150 B. C.), who lived in the palace liked to wear dogwood (leaf) and drink chrysanthemum wine in the 9th lunar month. He said that the dogwood can warn people of impending disaster and that they would live longer after drinking chrysanthemum wine in the 9th lunar month.

The chrysanthemum flower is the prettiest flower in the 9th lunar month. Indeed, The other name of the 9th lunar month is chrysanthemum month. The best chrysanthemum wine is made from the 9th mont flowers. The dogwood is hard to find in town. So, people might go to the hills to find the dogwood. At the same time they might visit their ancestors' tombs in the hills and clean them up as they do during the Ching-Ming Festival. In later times, people only visited the tombs during the Ching-Ming Festival and went to the hills for hiking during the Double-Nine Festival like today. Hiking to the hill means getting higher in one's career. Traditionally, Chinese made Chung-Yang cake during the festival.

Since it is so beautiful, artists like to paint the chrysanthemum in the 9th lunar month and poets like to make poems on the night of the Double-Nine Festival.

It is customary, on the day of the Double-Nine Festival, for Chinese to hike on the hill. During the evening they should carry a bag of dogwood

and go to Double-Nine Festival party. They drink the chrysanthemum wine, watch the chrysanthemums and talk about paintings and poetry.

Paragraph 2

T“过花甲” he 60th Birthday

Traditionally, Chinese people do not pay a lot of attention to birthdays until they are 60 years old. The 60th birthday is regarded as a very important point of life and therefore there is often a big celebration. After that, a birthday celebration is held every ten years, that is the 70th, the 80th, etc, until the person's death. Generally, the older the person is, the greater the celebration occasion is.

The Chinese traditional way to count the age is different from the Western way. In China, people take the first day of the Chinese New Year in lunar calendar as the starting point of a new age. No matter in which month a child is born, he is one year old, and one more year is added to his age as soon as he enters the New Year. So what may puzzle a Westerner is that a child is two years old when he is actually two days or two hours old. This is possible when the child is born on the last day or hour of the past year.

It is often the grownup sons and daughters who celebrate their elderly parents' birthdays to show their respect for them and express their thanks for what they have done for their children. According to the traditional customs, the parents are offered foods with happy symbolic implications. On the birthday morning the father or mother will eat a bowl of long “long-life noodles.” In China long noodles symbolize a long life. Eggs are also among the best choices of food taken on the special occasion.

To make the occasion grand, other relatives and friends are invited to the celebration. In Chinese culture, 60 years makes a cycle of a life and 61 is regarded as the beginning of a new life cycle. When one is 60 years old, he is expected to have a big family filled with children and grandchildren. It is an age to be proud of. That's why elderly people start to celebrate their

birthdays at 60.

Regardless of the scale of the celebration, peaches and noodles, which are both signs of long life, are required. But interestingly the peaches are not real. They are actually steamed wheaten food with sweet stuff inside. They are called peaches just because they are made in the shape of peaches. When the noodles are cooked, they should not be cut short, for the shortened noodles can have a bad implication. Everyone at the celebration eats the two foods to extend their best wishes to the long-life star.

The typical birthday presents are usually two or four of eggs, long noodles, artificial peaches, tonics, wine and money in red paper.



Cultural Links

文化链接

六十岁为什么称为“花甲”

人们习惯称六十岁为“花甲”，称六十岁以上的老人为“花甲老人”、“花甲之年”。“花甲”是“花甲子”的简称，这一名称的来历和我国古代的干支纪年法密不可分。干支，即天干、地支。天干本称“干”，地支本称“支”，是上古时代就已出现的一种计数、计时符号。天干有十个，即甲、乙、丙、丁、戊、己、庚、辛、壬、癸。地支共十二个，即子、丑、寅、卯、辰、巳、午、未、申、酉、戌、亥。

十个天干和十二个地支（组合时单数配单数，双数配双数，如甲子、乙丑，而不能是甲丑、乙子）组合为六十对不重复的计数单位（成语“丁是丁，卯是卯”即源于此。因为“丁”和“卯”分别属于天干和地支，混误不了，所以这个成语的意思是办事认真，毫不含糊）。组合时，以十干为主，自“甲”开始，依次与十二地支相配合。到第十支时，十干已全部配完，那么再从第一干开始与第十一支相配，以此类推下去，共得六十组，称为“六十甲子”。六十年周而复始，所以六十岁是“花甲”之年。据考证，公元前13世纪的商代，我国就已经有用干支记日的记载，而用干支纪年，一般认为开始于东汉光武帝建武十三年（公元54年）。在此以前的干支，是后人加上的。干支纪年从东汉开始一直沿用至今。

Vocabulary
妙词连珠

chrysanthemum 菊花	wheaten 小麦的, 小麦制成的
dogwood 山茱萸	toich 年泛滥湿地
uphill 登高	harvest time 收割期
mum 菊花	birthday 寿辰
Chung-Yang cake 重阳糕	noodles eaten on one's birthday 寿面
hike 远足, 飞起, 步行	elderly person whose birthday is being celebrated 寿星
respect 尊敬, 敬重, 注意, 考虑, 尊重, 关系, 有关, 敬意	birthday present 寿礼
symbolic 象征的, 符号的	congratulating somebody on his birthday 祝寿
implication 引申, 含意, 暗示	prolonged life 延年益寿
long-life 长的, 长期的, 做多头的, 高的	(with somebody) a long life 万寿无疆
relative 亲戚, 关系词, 相关物, 亲缘植物	one's circumstances in old age 晚景
grandchildren 孙子	old age 晚年
peach 桃子, 桃树, 桃色, < 美俚 > 受人喜欢的人(或物)	ageism 轻老作风
	ancestor 老祖宗

3 计划生育与新生代

Family Planning and the Newborn Generation

U 计划生育惠及百姓 Unit 1 Family Planning Benefits the People

Key Sentences 流畅精句

1. The achievements of family planning have created a favourable population environment for the continuous development of the economy, 计划生育取得的成就已为经济持续发展,人民生活水平的提高及全社会的进步创造了良好的环境。
2. Compared with 1970, in 1994 the birth rate dropped from 33.43 per thousand to 17.7 per thousand; the natural growth rate, from 25.83 per thousand to 11.21 per thousand
与1970年相比,1994年人口出生率由33‰下降到17.7‰,人口自然增长率由25.83‰下降到11.21‰。
3. According to calculation by experts, if China had not implemented family planning but had all along kept the birth rate at the level of the early 1970s, its population would possibly have passed the 1.5 billion mark by now.
经专家计算,如果中国没有实行计划生育政策,而保持着20世纪70年代初的出生率,那么现在的人口将已超过15亿大关。

4. Family planning has also provided women with more opportunities to receive education and is conducive to raising their educational qualities.

计划生育也给妇女们提供了更多受教育的机会,有助于提高她们的教育水平。

5. The positive impact produced by family planning on Chinese society is wide and profound.

计划生育给中国社会带来的直接影响是广泛而深远的。

6. With the passing of time, the benefits of family planning, for the people and for posterity, are bound to be more apparent.

随着时间的推移,计划生育的利处对人们及后代的影响必将变得更为显著。



Wonderful Paragraph

精彩片段

Paragraph 1

C 制止人口飞速增长的趋势 Checking the Trend of Overrapid Population Growth

In the 15 years from the founding of the People's Republic to 1964, China's population increased from 500 million to 700 million, and on average 7.5 years were needed for the population to increase by 100 million. The 1964-74 period was one of high-speed growth where China's population increased from 700 million to 900 million in ten years, and the time needed for the population to increase by 100 million was shortened to five years. In 1973, China began to promote family planning throughout the country. China's population increased from 900 million to 1.2 billion in the period from 1973 to February 1995, and the time needed for the population to increase by 100 million was again lengthened to around seven years. China has been through the third post-1949 peak period of births from the beginning of the 1990s, the community of women in their prime of fertility

(aged 20 to 29) has exceeded 100 million each year on average, and such a huge child-bearing community has a great birth potential still. But, because China's current population and family planning programmes and policies have won understanding and support from the people, the fertility level of the population has steadily reduced and the trend of overrapid population growth has been effectively checked along with the country's economic and social development. Now, China's urban population has basically accomplished the change-over to the population reproduction pattern characterized by low birth rate, low death rate and low growth; and the rural population is currently in this process of change-over.

Paragraph 2

T人们对婚姻生育与家庭观念的转变
**The Change of People's Concepts
Regarding Marriage, Birth and Family**

Since the implementation of the policy of family planning in China, profound changes have been taking place in people's concepts of marriage, birth and family along with the reform and opening to the outside world as well as socio-economic development; the traditional ideas of "early marriage and early births," "more children, greater happiness," and "looking up on men and down on women" are being discarded by more and more people at the child-bearing ages. Late marriage and late births, fewer and healthier births, viewing male and female children as the same, establishing happy, perfect and harmonious small families and seeking a modern, scientific and civilized way of life have become an irresistible trend of the times. The rate of early marriage for women has come down and their average age at first marriage has gone up. In 1992, the proportion of women entering first marriage before the age of 20 dropped to 12.9 percent of the total number of first marriage women. In 1970, women's average age at first marriage was 20.2 years, while in 1993 it was 22.67 years, up 2.47 years. The family size has become gradually smaller and nucleus family is becoming the major form of modern Chinese families. According to China's

fourth national census, the average size of families in 1990 was 3.96 persons, 0.88 person less than the 4.84 persons in 1971. The major reason for the reduction of family size is a reduction in the number of births. Compared with 1970, of the babies born in 1993 the first-birth rate and second-birth rate increased from 20.7 percent and 17.1 percent to 61.3 percent and 27.5 percent respectively, and the multiple-birth rate dropped from 62.2 percent to 11.2 percent. By 1994, a total of 46.76 million couples had volunteered to give birth to only one child throughout the country, accounting for 20.3 percent of the total married women at child-bearing age. At the current level of economic development and living standards in China, the reduction of family size and fewer children to support have obviously reduced the economic burden and the burden of family chores on the families and improved their quality of life.

Paragraph 3

T人们生活标准的改善 **he Improvement of People's Living Standards**

In vigorously promoting family planning, China strives to make the speed of population growth much lower than the speed of growth in the gross national product, thus gradually raising the per-capita level. A part from the reform and opening to the outside world, family planning has been a factor for the sustained economic development of China and the steady improvement of its people's living standards over the past ten years and more. From 1952 to 1978, China's gross domestic product (GDP) increased 4.7-fold. The per-capita GDP, however, increased by only 2.8-fold. From 1978 to 1994, while upholding reform and opening to the outside world and making great efforts to develop the economy, China persisted in doing a good job in family planning. In this period, the GDP went up 4.2-fold and the per-capita GDP increased 3.4-fold. During the same period, thanks to improvements in the quality of people's lives and the rise in their purchasing power, China's consumer goods market expanded 13.7-fold, and the total retail sales volume of consumer goods increased by an annual

average of 17.2 percent. In 1994, the total volume of retail sales of consumer goods in China was 1,605.3 billion yuan. China has become a market with the greatest potential in the world. Compared with 1978, living standards have markedly improved, the urban people's per-capita incomes for living expenses increased 10-fold, at an annual increase of 15.5 percent; the per-capita net incomes for rural families went up 9-fold, at an annual increase of 14.8 percent. In Chinese cities and towns, the per-capita housing increased from 3.6 square metres to 7.5 square metres, and in the rural areas it increased from 8.1 square metres to 20.8 square metres. For the overwhelming majority of families, the basic needs of living, such as food, clothing, daily-use articles and housing, were met. The possession rate of durable goods, such as TV sets, cassette tape recorders, refrigerators and washing machines, approached the level of the moderately developed countries.

Paragraph 4

T在教育、健康与人的全面发展方面中国人口素质稳步提高 **The Improvement of the Quality of the Chinese Population in Terms of Education and Health as Well as the Overall Development of the People**

China's family planning has always included the two aspects of controlling the population size and improving the population quality in terms of education and health. While making efforts to control the population at an appropriate size, the Chinese government has devoted great attention to developing educational, medical and other services in order continuously to improve the quality of the population in terms of education and health. Prior to 1949, the mortality rate was as high as 20 per thousand, while by the end of the 1970s it had dropped to below 7 per thousand. From 1949 to 1990, the life expectancy rose from 35 years to 68.55 years—66.84 years for males and 70.47 years for females, making China a country where the life expectancy increased the most rapidly. Great improvements have been witnessed in the basic facilities for public health in China. Health care for women and children has continuously expanded. Now, family planning as



well as maternity and child care networks have been basically formed in China's urban and rural areas. The major indexes of people's medical care and health have already far outstripped countries at the same level of economic development, and the gap with the developed countries is being gradually narrowed.

The Chinese government has taken education as a strategic key for the country's development, and great progress has been made in this field. China is now accomplishing the goal of nine-year compulsory education in a planned and systematic way. In 1994, the enrolment at schools, at various levels and of various kinds throughout the country, already reached 270 million, the schooling rate of school-age children reached 98.4 percent, the illiteracy rate of young and middle-aged people dropped to 7 percent, primary education was made universal in areas with 91 percent of the country's population, the major cities and some of the developed regions basically popularized junior middle school education, and infant education as well as the special education for handicapped children developed steadily. Secondary vocational and technical education developed quickly, and enrolment has reached 8.446 million, accounting for 56 percent of the total number of students at the level of senior middle school. Countrywide, over 200 million farmers have received various kinds of education in general knowledge and practical skills.

Paragraph 5

**L解放妇女生产力与提升妇女地位
Liberated the Female Productive Forces and
Helped Improve the Status of Women**

Family planning in China has extricated women from frequent births after marriage and the heavy family burden, further liberated and expanded the social productive forces latent in women, and provided them with more opportunities to learn science and general knowledge and take part in economic and social development activities, hence greatly promoted the improvement of the Chinese women's status in economic and social affairs as

well as in their families.

The employment rate of women has steadily increased and sphere of employment has continuously expanded. By the end of 1992, the number of female staff and workers had reached 56 million in China, accounting for 38 percent of the national total of staff and workers and representing a 24.1 percent increase over the 45 million in 1985. In the 1979-88 period, the growth rate of employment for urban women had always been higher than that for men, with the average annual increase standing at 4.9 percent, 1.27 percentage point higher than the average annual increase of all staff and workers countrywide. The overwhelming majority of Chinese women are located in the countryside, and they are the major force of the agricultural production and diversified economy in the country. They are that part of the population to benefit most from the policy of family planning. In 1989, a move of “double learnings” (of general knowledge and techniques) and “double competitions” (in achievements and contributions) was launched in China’s rural areas, appealing to 120 million rural women. Of this total, more than 90 million received training in practical techniques, over 15,000 were cited as model women workers at and above the provincial level, more than 510,000 were given the title of farmer technician, and 1.067 million scientific and technological demonstration households, with women as the major body, came to the fore. In China’s rural areas, some 40 million women are employed in township enterprises, accounting for 47 percent of the total work force in these enterprises.

Family planning has also provided women with more opportunities to receive education and is conducive to raising their educational qualities.

Paragraph 6

**A 在农村地区加快脱贫步伐
Accelerated the Process of Eradicating
Poverty in Rural China**

In China’s poor areas, economic and cultural backwardness and too many births often interact as both cause and effect. The Chinese govern-

ment has taken an important step in giving support to the development of poor areas to alleviate poverty by promoting family planning, holding population growth under control, and raising the life quality of the population in those areas. Since 1978, the state has adopted a series of measures to make those living below the poverty line drop from 250 million to 70 million in 1995. The Chinese government has combined the solution of the problem of the portion of society living under the poverty level with family planning to free families from the vicious cycle of “the poorer they are, the more children they give birth to, and the more children they give birth to, the poorer they become.” In this respect, marked achievements have been obtained. In the community that have extricated themselves from poverty, farming households that have implemented family planning are often in a clearly advantageous position.



Cultural Links

文化链接

庞大的人口数量

国家统计局测算数据表明,2005年1月6日,中国人口总数达到13亿(不包括香港、澳门特别行政区和台湾省),约占世界总人口的21%。由于实行计划生育,中国13亿人口日的到来推迟了4年。

庞大的人口数量一直是中国国情最显著的特点之一。虽然中国已经进入了低生育率国家行列,但由于人口增长的惯性作用,当前和今后十几年,中国人口仍将以年均800~1000万的速度增长。

按照目前总和生育率1.8预测,2010年和2020年,中国人口总量将分别达到13.7亿和14.6亿;人口总量高峰将出现在2033年前后,达15亿左右。

Vocabulary

妙词连珠

illegitimate fertility rate 不合法出生率	rate of high order birth 多胎率
children born in excess of plan 超生子女	high order births 多胎生育
children ever born 出生婴儿数	martial fertility rate 婚生率
first order birth rate 第一胎率	family planning 计划生育
multi(plural)birth 多胎生育	family planning program 计划生育方案
age-specific fertility rate 分年龄生育率	planned birth rate; planned fertility 计划生育率
legitimate fertility rate 合法生育率	planner 计划生育者
specific birth rate 类别出生率	family planning policy 计划生育政策
fecund woman 能育妇女	planned birth target 计划生育指标
fecund man 能育男子	birth control 节育
mean age at child bearing 平均生育年龄	birth control surgery 节育手术
reproductive choice 生育儿女选择	sterilization 绝育手术
fertility 生育力	sex difference 两性差别
fertility rate 生育率	NPG; negative population growth 人口负增长
fecundity 生育能力	NPG rate 人口负增长率
reproductive age 生育年龄	restrictionist policy 人口控制政策
reproductive age group 生育年龄组	ZPG; zero population growth 人口零点增长
child-bearing period 生育期	natural increase(growth) of the population 人口自然增长
birth limitation 生育限制	natural population increase rate 人口自然增长率
fetal mortality 胎儿死亡率	target number of births 生育指标
birth cohort 同期出生群	non-acceptors 未接受计划生育者
standardized birth rate 标准出生率	natural fertility 自然生育率
standard fertility rate 标准生育率	
single child 独生子女	
single child rate 独生子女率	

U 新生儿死亡率下降与性别比例失调 Unit 2 Infant Mortality Rate Down and Sex Imbalance



Key Sentences

流畅精句

1. The infant mortality rate, which refers to the number of babies per thousand who die before reaching 1 year old, is widely regarded as a measure of a region or country's health care level.

新生儿死亡率就是每4个新生儿在刚出生的第一年中死亡的数量,被广泛用来衡量一个国家的医疗水平。

2. The bias against girls is pervasive.

歧视女孩是普遍存在的。

3. When technology made it possible to predict gender during pregnancy and then have abortions, the relative number of girls to boys dropped by nearly 10 percent in 10 years' time.

当科技使孕期预测胎儿性别和进行选择性的流产成为可能,女孩和男孩的比例在过去十年几乎下降了十个百分点。

4. People realize the serious disparity in the number of boys and girls in China.

人们注意到中国儿童男女比例严重失衡了。

5. Many families choose aborting rather than delivering girls.

很多家庭选择人工流产也不把她们生下来。

6. Traditionally, boys are regarded as the bread-earners, the heirs of their father's inheritance and their family name, and the ones to light their father's pyre.

传统上把男孩子看作是挣钱养家糊口的人,是父亲遗产、家族声望的继承者,是点燃父亲火葬柴堆的人。

7. This disparity will lead to a series of social problems in the future.
这样的男女比例失衡会引起一系列社会问题的。



Wonderful Paragraph 精彩片段

Paragraph 1

C 中国新生儿死亡率下降 China's Infant Mortality Rate Down

China's infant mortality rate is expected to continue decreasing in the future. In some large cities, such as Beijing and Shanghai, the infant mortality rate has dropped to 5.05 per 1 000, a rate mirrored in some of the most medically advanced countries.

The infant mortality rate in Japan and Sweden is under 4 per 1 000.

The infant mortality rate, which refers to the number of babies per thousand who die before reaching 1 year old, is widely regarded as a measure of a region or country's health care level.

Before the early 1950s, the rate reached about 300 per 1 000 thousand in China, official statistics show.

With more than 400 million children under 18, China has made massive contributions to the fields of child medical treatment and disease prevention.

Governments at various levels have paid great attention to child vaccinations to prevent major infectious diseases.

The vaccination rate for children has reached 80 per cent in the country and in urban areas, the rate has surpassed 96 per cent.

In China, the majority of infant deaths are related to difficult labour, pneumonia, and nutrition deficiency diseases.

But in Beijing and other large cities, congenital heart disease has become the top killer, killing 83 out of more than 50 000 babies born in the city last year. Among children under the age of 14 in Beijing, the top cause



of death is accidents, among which suffocation, poisoning and traffic accidents are the top three.

According to pre Health Minister Zhang Wenkang, China has made great progress in child health promotion, but more medical research and investment are required to advance the health care of children in rural areas.

Attention must also be focused on infectious diseases, such as HIV/AIDS, which have begun to threaten the country's children.

Nearly 3 000 articles have been received by the five-day congress, which has attracted more than 5 000 pediatric experts from 99 countries and regions of the world.

Paragraph 2

S 性别比率 Sex Ratio

Sex ratio is the ratio of males to females in a population. The primary sex ratio is the ratio at the time of conception, secondary sex ratio is the ratio at time of birth. In humans the secondary sex ratio is commonly assumed to be 105 boys to 100 girls (which for convenience we shall refer to as a ratio of 105). In human societies, however, sex ratios at birth or among infants may be considerably skewed by sex-selective abortion and infanticide.

The natural sex ratio at conception is estimated close to 1.05 males/female (this is related to the weight ratio of X to Y chromosomes). Due to the universally higher life expectancy of females, sex ratio tends to even out in adult population, and result in an excess of females among the elderly (e. g., the male to female ratio falls from 1.05 for the group aged 15 to 65 to 0.70 for the group over 65 in Germany, from 1.00 to 0.72 in the USA, from 1.06 to 0.91 in mainland China and from 1.07 to 1.02 in India).

In the United States, the sex ratios at birth over the period 1970-2002 were 105 for the white non-Hispanic population, 104 for Mexican Americans, 103 for African Americans and Indians, and 107 for mothers of Chi-

nese or Filipino ethnicity. Among European countries ca. 2001, the ratios ranged between 104 in Belgium and 107 in Portugal. In the aggregated results of 56 Demographic and Health Surveys in African countries, the ratio is 103, though there is also considerable country-to-country variation.



Cultural Links

文化链接

“关爱女孩行动”

中国国家人口和计划生育委员会于2003年启动了“关爱女孩行动”，旨在通过倡导男女平等思想，扭转中国、特别是农村贫困地区存在的新生儿男女性别比失衡问题。

中国不少经济落后地区和农村存在着较严重的重男轻女现象，人们通过超声波等现代技术人为地选择出生婴儿的性别，导致女婴出生数减少。

“关爱女孩行动”目的是依托现有的较为完备的计划生育基层网络，广泛倡导“男女平等、生男生女一样好”的观念，改善女孩的生存环境，形成全社会关爱女孩的良好氛围。

中国政府已经提出，到2010年，要实现全国“出生婴儿性别比趋向正常，初步形成新的婚育观念和生育文化”。



Vocabulary

妙词连珠

mortality of children 儿童死亡率
mean age at death 平均死亡年龄
depopulation 人口下降
life instinct 生存本能
life table 生命表
vital energies 生命力
vital rates 生命率
vital statistics 生命统计

length of life 寿命长度
mortality 死亡
death point 死亡点
death(/mortality) rate 死亡率
death phase 死亡期
death certificate 死亡证
general mortality rate 一般死亡率
(总死亡率)



infancy; babyhood 婴儿期	mature child 成熟胎儿
infant mortality rate 婴儿死亡率	delivery room 产房
abortion 堕胎	puerpera; parturient 产妇
baby farm; creche 育婴院	maternity hospital 产科医院
newborn 新生儿	child about-to-be-born 临产胎儿
premature infant 早产儿	fetal asphyxiation 胎儿窒息
postmature infant 迟产儿	midwife 接生婆
infant, baby 婴儿	immature infant 未成熟胎儿
swaddling 襁褓	rudimentary 未成形胎儿
dying young; be short-lived 短命	delivery date 预产期
first child 头胎	

U 保护未成年人 Unit 3 Protection of Children



Key Sentences

流畅精句

1. Children are the future and hope of mankind.
孩子是人类的未来和希望。
2. Those children who cannot determine when enough is enough get trapped in cyberspace; some plunge into insomnia.
那些不知道适可而止的孩子就陷入了网络当中,一些人患上了失眠症。
3. Spending too much time on net will not only do harm to children's health, but also destroy everything to children's life.
在网上花太多的时间不仅对青少年的身体有害,而且还会毁掉他们生活中的一切。
4. Statistics show that some students currently have mental problems such as anxiety, phobia, neurasthenia, paranoia and hypochondria.
数据显示,某些学生存在心理问题,如:焦虑症、恐惧症、神经衰弱症、偏执症和忧郁症。
5. They are not always mature enough mentally.
他们通常智力上不够成熟。
6. Some are not independent enough to take care of themselves.
一些人不够自立去照顾好自己。
7. China's judicial procedure attaches great importance to the protection of juveniles' legal rights and interests, on which there are many important laws containing special provisions. 中国的司法程序对保护未成年人的法律权益给予了很多重视,有很多重要的法律包含特别的条款。



Wonderful Paragraph 精彩片段

Paragraph 1

G 保护未成年人权利和利益 Guarantee of Children's Rights and Interests

Children are the future and hope of mankind. Today's children will be masters of the 21st century. Children's survival, protection and development, which are the basis for improving the quality of the population and the prerequisite conditions for the advance of mankind, directly concern a country and a nation's future and destiny. The Chinese nation has long cultivated the traditional virtues of "bringing along the young" and "loving the young." An old saying, "Love our own and others' children," is still very popular. The Chinese Government, with an earnest and responsible attitude, always shows great concern for children's survival, protection and development. It regards "the education of children to improve the quality of the whole people" as a fundamental policy for its socialist modernization program. The government educates society at large to "protect and educate children, and set an example and do practical things for children." It spares no effort to create favorable social conditions for the progress of children's programs. Since the initiation of reform and opening to the outside world, children's programs in China have moved into social, scientific and legal tracks; and children's programs have become an important component part of the nation's construction and the duties of the whole society.

Paragraph 2

P 立法保障 Protection Through Legislation

For many years, China has striven to protect children's legitimate rights and interests through legislation, endeavoring to place such protection on a legal and normal footing. In accordance with the actual conditions in China



and by reference to relative legislation in other countries, especially to the laws and international documents on the protection of children's rights and interests, China has worked out a series of laws concerning children's survival, protection and development. With the Constitution of the People's Republic of China as the core, these provisions include the Criminal Law, the General Principles of Civil Law, the Marriage Law, the Education Law, the Compulsory Education Law, the Law on the Protection of Disabled Persons, the Law on the Protection of Juveniles, the Law on the Protection of Women's Rights and Interests, the Law on Health Protection of Mothers and Infants, the Law on the Prevention and Control of Infectious Diseases, and the Law on Adoption, in addition to a great number of other relevant regulations and measures. Hence a fairly complete legal system for the protection of children's rights and interests has been formed.

The Constitution of China clearly specifies: "The state promotes the all-round moral, intellectual and physical development of children and young people," "... child are protected by the state," and "maltreatment of ... children is prohibited." Formulated according to the Constitution, China's relevant laws include comprehensive and systematic provisions on children's right to life, survival and development, as well as basic health and health care. Provisions also address children's family environment and substitutonal care, education, free time and cultural activities and the special protection of disabled children. It is specified that criminal acts, such as maltreating, abandoning and deliberately killing children, as well as stealing, abducting and trafficking, kidnapping, selling and buying in children, should be severely punished. In addition, China's Constitution, laws and relevant administrative legislation also include comparatively complete provisions on the government's functions, the society's participation, work principles and corresponding legal responsibilities in the protection of children's rights and interests. From these it can be clearly seen that China's legal framework for the protection of children's rights and interests and its social guarantee mechanisms are effective in practice.

J 司法保护 Judicial Protection

China's judicial procedure attaches great importance to the protection of juveniles' legal rights and interests, on which there are many important laws containing special provisions. To the juveniles who break the law and commit crimes, China adopts the policy of education, help and reform and adheres to the principle of relying mainly on education while making punishment subsidiary. While handling criminal cases concerning juveniles, public security organs, people's procuratorates and people's courts take full consideration of juveniles' physical and mental characteristics, respect their personality and dignity, and safeguard their legal rights and interests. Before criminals are tried, public security organs, people's procuratorates, people's courts and judicial administrative organs detain juveniles separately from adults; and juveniles who serve a sentence decided by the people's court are separately imprisoned from adult criminals and are treated differently. All criminal cases of persons aged 14 and 15 are not tried publicly by the people's court; and in general, criminal cases of persons aged 16 and 17 are not tried publicly. Before a criminal case of a teenager is judged, it is stipulated that the press, films, TV programs and public publications should not reveal the teenager's name, home address, photo and other identifying data.



未成年人保护法

具有里程碑意义的未成年人保护法于 1991 年经七届全国人大常委会第二十一次会议审议通过。1999 年,未成年人保护法的姊妹篇——预防未成年人犯罪法获得通过。此外,全国人大及其常委会制定的许多法律中,

也有涉及未成年人保护方面的相关条款。目前,中国未成年人保护法律体系已基本形成,这为保护中国 3.7 亿七千万未成年人的合法权益提供了有力的法律保障。

自未成年人保护法颁布十年来,在社会各界的共同努力下,未成年人受教育权得到充分保障,未成年人成长的社会环境得到优化,未成年人司法保护体系已初步建立。

Vocabulary 妙词连珠

system 系统,体系,制度,体制,秩序,规律,方法	interest 兴趣,关心,重要性,影响,利息,利益,利害
maltreat 虐待,滥用	legitimate 合法的,合理的,正统的
abandon 放弃,遗弃	legislation 立法,法律的制定(或通过)
deliberately 故意地	endeavor 努力,尽力
kidnap 诱拐(小孩)绑架,勒索	provision 供应,(一批)供应品,预备,防备,规定
guarantee 保证,保证书,担保,抵押品	juvenile 青少年的,幼稚的
judicial 司法的,法院的,公正的,明断的	personality 个性,人格,人物,名人(用复数)诽谤、人身攻击
procedure 程序,手续	dignity 尊严,高贵
survival 生存,幸存,残存,幸存者,残存物	safeguard 维护,保护,捍卫
protection 保护	adult 成人,成年人
development 发展	publicly 公然地,舆论上
prerequisite 先决条件	Children's Corps 儿童团
cultivated 耕耘的,有教养的,栽植的	youth confederation 青年联合会
fundamental 基础的,基本的	youth league 青年团
program 节目,程序,纲要,计划	Young Pioneers 少先队
component 成分	Young Pioneers of China 中国少年先锋队
procuratorate 之职	



Three People's Principles Youth	duty of the League member 团员
League of China 中国三民主义青	义务
年团	propaganda work 宣传工作
youth 青年	children's development center 儿童
youth and students 青年学生	发展中心
joining the League; be admitted to	children's center 儿童中心
the League 入团	Red Cross Society of Chia 中国红十
right of the League member 团员权	字会
利	

U 青少年教育 Unit 4 Education for Children



Key Sentences

流畅精句

1. China has adopted a nine-year compulsory schooling system, which means all children are required to attend school for at least nine years.
中国采用九年制义务教育制度,这就意味着所有的孩子必须接受至少九年的教育。
2. Chinese take children education very seriously since they know that a person's personality is moulded in the early childhood.
中国人非常重视早期教育,因为他们认为一个人的性格是童年时期逐渐形成的。
3. Primary School Education requires six years. Pupils are required to take a variety of subjects.
在六年的小学教育中学生要学习很多课程。
4. High school education has two parts: three-year junior high school program and senior high school, which is often treated as a continuation of junior high school.
中学教育分为两部分:初级中学和高级中学教育,其中高中是初中的延续。
5. The Chinese government has already increased spending on quality education in rural areas and is implementing a program to promote nine-year compulsory education in the western poverty-stricken areas.
中国政府已经增加了对农村地区素质教育的投入,目前正在推行一个计划以促进九年制义务教育在西部贫困地区的普及。
6. State and local subsidies keep tuition costs low at public universities, federal grants are available for youth from poor families.

国家和当地补助金使得公立大学的学费保持在一个低水平, 贫困家庭出身的学生可以通过申请国家补贴, 国家助学贷款完成学业。

7. The government has the responsibility to promote sex education.

政府有责任来宣传性教育。

8. Schools are legally obliged to teach children about adolescence or puberty.

学校有法定责任对青少年进行青春期教育。



Wonderful Paragraph

精彩片段

Paragraph 1

E 未成年人教育 ducation for Children

The Chinese Government always gives pride of place to children's education in the promotion of education in general. Thanks to the mutual efforts made by the government and society, children's education in China has seen great progress in the past few years, with many indexes higher than those of other developing countries and some indexes close to those of developed countries.

Paragraph 2

T 义务教育法 he Law of Compulsory Education

This law calls for each child to have nine years of formal education. To meet this requirement, a child will attend either five years of elementary education, followed by four years of junior middle school, or six years of elementary education, followed by three years of junior middle school. Today in China, the second system, or "6-3" system is the more commonplace.

While the Compulsory Education Law calls for each child to have nine years of formal schooling, it is recognized that certain realities prevent this

nine year standard to be implemented immediately. Therefore, a provision of the Education Law is that China shall be divided into three categories: cities and economically developed areas, towns and villages with medium development, and economically backward areas. In the first two categories, the nine-year standard has, in most cases, become universal.

Paragraph 3

V 对教育方面加大资金投入 **igorously Increase Input in Education**

In recent years, China has established an educational fund-raising system, whereby financial allocations are the predominant source, with funds collected through other channels as a supplement. It is stipulated that the increase of allocations for education by the central and local governments should be higher than the increase of regular revenue, thus ensuring a year-by-year increase of average educational appropriations for every student.

The Chinese Government pays great attention to educational development in remote and poor areas, as well as areas inhabited by national minorities. Since the 1980s, the state has appropriated school aid for the popularization of primary education, and subsidies for developing vocational education, normal education and education for national minorities. The State Education Commission and the Ministry of Finance have decided that in 1995-2000, the special funds allocated by the central government for the popularization of compulsory education, plus the supporting money provided by the local governments, should be used to implement the National Compulsory Education Project in Poor Areas. It is estimated that over 10 billion yuan will be put into the project. The money will be used mainly to improve conditions in primary schools and junior middle schools in poor areas.

D 发展学前教育 Develop Preschool Education

Mobilizing the whole society to develop preschool education in various forms and channels and encouraging not only government institutions and enterprises but also mass organizations and individuals to open kindergartens in light of relevant regulations—this is one of the principles adopted by China in developing preschool education. In recent years, due to the vigorous support and active participation of governments at all levels and society at large, China's preschool education has been developing steadily. A new era has dawned in which kindergartens are run by the state, the collectives and the individuals together. In urban areas, full-time kindergarten is the dominant form of preschool education, with the boarding system and preschool classes as a supplement; in rural areas where the local economy is better-developed, central kindergartens can be found in every township and preschool classes in every village. In backward countryside, mountain and pastoral areas, which are remote and sparsely populated, while endeavoring to create conditions for running preschool classes, people are opening children's activities stations, games groups, mobile groups giving children guidance, and other nonregular forms of preschool education.

Paragraph 5

H 学龄儿童的高入学率 Higher Enrollment Ratio for Children of School Age

Popularization of compulsory nine-year schooling is the key goal of China's elementary education program. According to China's present standard on popularization of compulsory primary schooling, elementary education has been basically popularized in areas covering 91 percent of the country's population. UNESCO statistics show that the enrollment ratio of school-age children in China is much higher than in other countries of the same economic development level.



Education for girls is a key problem which faces developing countries in the field of children's education. When New China was firstly founded, the country's enrollment rate of girls was only 15 percent. The Chinese Government later took many measures so that great progress was made in education for girls and the gap between enrollment rates of boys and girls was reduced year by year. China therefore has solved a problem which remains unsolved in many other developing countries.

Paragraph 6

H帮助失学儿童重返校园 **Help for Children Unable to Go to School**

In China's poor areas there are children unable to go on to school because of poverty. Governments at all levels have incorporated help for children from poor families to enter school in their help-the-poor programs and, at the same time, have taken various measures to help them return to school. In the mean time, thanks to the concern of and vigorous promotion by the government, people from all walks of life have been helping these children, enabling them to enjoy the fundamental right to education.

In October 1989, the China Youth Development Foundation initiated the Hope Project in Beijing. It provides grants-in-aid as long-term financial assistance to children in poor areas who dropped out of school because of straitened family circumstances, thus enabling them to return to school. In some poor rural areas, it also helps build or repair schoolhouses and buy teaching aids, stationery and books. It has sponsored the "One Million People's Love Movement" and the "1 (family) + 1 (dropout) Help Movement," mobilizing the entire society to help dropouts return to school.

The China Children's Foundation began to carry out the Spring Buds Program in 1989. It established a special fund to help girls enter school, enabling girls in poor areas to receive charge-free compulsory primary education.

Cultural Links

文化链接

孩子们辍学回家的原因

——农村人口居住分散 中学布局根据现有生源情况一般为一乡设一所学校,这样一来多数学生无法像小学时一样在家门口的村小学校上学,很多孩子因交通不便而放弃学业。

——农村小学教育水平低、学习条件差,小学毕业生大多难以适应中学以后的系统学习,学习失去兴趣,吃苦失去动力。

——目前我国仍以应试教育体制为主导 孩子在小学毕业摆脱文盲后,受初中教育的惟一目的是考上高中并最终考上大学,而初高中课程的设置对考不上大学只能务农的孩子几乎没有多少用处,只有参军及少数进城打工的岗位需要初中毕业证书,但目前这种证书只要花钱就很容易搞到。

——由于基础太差,学习跟不上,很多学生对学习失去兴趣。再加上学校片面强调升学率,对教师实行量化管理,这样一来,老师排斥差的学生,使学习差的学生在班里抬不起头来,不得不离开学校。

Vocabulary

妙词连珠

the primary school 小学	moral 道德,精神的
compulsory 被强制的,义务的	noticeable 显而易见的,值得注意的
junior middle-school 初中,初级中学	enrollment 登记,注册,入学
senior middle school 高中,高级中学	tuition 学费
a nine-year compulsory schooling system 九年制义务教育制度	assistance 援助,补助
kindergarten 幼儿园	steep 急剧上升的
pupil 学生,小学生	outpace 超过……的速度;赶上
native language 母语	subsidize 资助,津贴
personality 个性,人格	depletion 损耗,消耗
	accelerate 加速,促进



priority 优先权

sustainable 足以支撑的,养得起的

anticipate 预期,期望

professional education 职业教育

populous 人口多的,人口稠密的

proportion 比例

demographic 人口统计学的

intensify 加强,强化

polytechnic 工艺的;工艺学校

cooperation 合作,协作

optimize 使最优化



U 新生儿习俗 Unit 5 Birthday Customs of the Newborn



Key Sentences

流畅精句

1. Children production and breeding in China becomes a focus of all members of families.
在中国,生儿育女是全家人的重要大事。
2. When a wife is found to be pregnant, people will say she “has happiness,” and all her family members will feel overjoyed about it.
当妻子被发现怀孕后,人们会称之为“有喜”,并且全家人都为之喜悦万分。
3. When the baby is born, the mother is required to “zuoyuezi” or stay in bed for a month in order to recover from the fatigue.
当婴儿出生后,母亲就要为恢复体力而在床上待一个月,俗称“坐月子”。
4. Another custom is to find the newborn baby's Eight Characters.
另一个习俗就是给新生儿“披八字”。
5. The first important event for the newly born baby is the one-month celebration.
新生儿第一个重要的节日是“庆满月”。
6. Tiger shoes are commonly found on babies' feet in the countryside of China even today.
即使在当今的中国农村,孩子们穿虎头鞋也是很常见的。



Wonderful Paragraph 精彩片段

Paragraph 1

“H” “有喜” as Happiness”

Chinese people put their family in a very important position as they regard it as a means to keep the family blood stream continuously running. And the running family blood stream maintains the life of the whole nation. That is why children production and breeding in China becomes a focus of all members of families. It is even accepted by them as an essential moral duty. There is a Chinese saying that of all who lack filial piety, the worst is who has no children.

The fact that Chinese people pay great attention to children production and breeding can be supported by many customary practices. Many traditional customs about preproduction of children are all based on the idea of children protection. When a wife is found to be pregnant, people will say she “has happiness,” and all her family members will feel overjoyed about it. Throughout the whole period of pregnancy, both she and the fetus are well attended, so that the fetus is not hurt in any way and the new generation is born both physically and mentally healthy. To keep the fetus in a good condition, the going-to-be mother is offered sufficient nutritious foods and some traditional Chinese medicines believed to be helpful to the fetus.

Paragraph 2

Z “坐月子” Zuoyuezi

When the baby is born, the mother is required to “zuoyuezi” or stay in bed for a month in order to recover from the fatigue. In this month, she is advised to stay at home and not to go outdoors. Cold, wind, dirty air, and tiredness are said to exert bad effect on her health and thus her later life.

Paragraph 3

N新生儿的“八字” Newborn baby's Eight Characters

Another custom is to find the newborn baby's Eight Characters (in four pairs, indicating the year, month, day and hour of a person's birth, each pair consisting of one Heavenly Stem and one Earthly Branch, formerly used in fortune-telling) and the element in the Eight Characters. It is traditionally believed in China that the world is made up of five principal elements: metal, wood, water, fire, and earth. A person's name is to include an element that he lacks in his Eight Characters. If he lacks water, for example, then his name is supposed to contain a word like river, lake, tide, sea, stream, rain, or any word associating with water. If he lacks metal, then he is to be given a word like gold, silver, iron, or steel.

Some people even believe that the number of strokes of a name has a lot to do with the owner's fate. So when they name a child, the number of strokes of the name is taken into account.

Some parents prefer to use a character from an eminent person's name, hoping that their child inherits that person's nobility and greatness. Characters with noble and encouraging connotations are also among the first choices. Some parents inject their own wishes into their children's names. When they want to have a boy, they may name their girl Zhaodi meaning expecting a brother.

Paragraph 4

○满月庆典 one-month Celebration

The first important event for the newly born baby is the one-month celebration. In Buddhist or Taoist families, on the morning of the baby's 30th day, sacrifices are offered to the gods so that the gods will protect the baby in his subsequent life. Ancestors are also virtually informed of the arrival of the new member in the family. According to the customs, relatives



and friends receive gifts from the child's parents. Types of gifts vary from place to place, but eggs dyed red are usually a must both in town and the countryside. Red eggs are chosen as gifts probably because they are the symbol of changing process of life and their round shape is the symbol of harmonious and happy life. They are made red because red color is a sign of happiness in Chinese culture. Besides eggs, food like cakes, chickens and hams are often used as gifts. As people do in the Spring Festival, gifts given are always in even number.

During the celebration, relatives and friends of the family will also return some presents. The presents include those which the child may use, like foods, daily materials, gold or silver wares. But the commonest are some money wrapped in a piece of red paper. Grandparents usually give their grandchild a gold or silver ware to show their deep love for the child. In the evening, the child's parents give a rich feast at home or a restaurant to the guests at the celebration.

Paragraph 5

T虎头鞋 **iger Shoes**

Tiger shoes are commonly found on babies' feet in the countryside of China even today. The shoes are entirely made of cloth and their toe-caps are made into tiger's head. There is a popular story behind their long history.

Long ago, in the famous old town Yangzhou lived a boatman called Big Yang, who was very generous and ready to help others. Because of his charities, he got an old drawing as a present from an old female passenger. In the picture, a beautiful girl was embroidering a pair of tiger shoes. The boatman was very pleased with the gift. He liked the picture dearly. As soon as he got home, he put it on the wall above his bed.

One evening, the girl in the picture stepped out of the picture and had a nice time with Big Yang. Since then, they met every night. Years later, they had a son who brought much happiness to the couple. But unfortu-

nately, the magic picture was seized away by the official of the town, who had heard about the beauty in Big Yang's picture. Big Yang was angry with the evil official though he could do nothing. The greedy official put the picture on the wall above his bed and waited the girl to come down every night. To his disappointment, nothing happened.

The son was crying for his mother. The father tried to deceive him into believing that his mother had gone far away to the west. The son insisted on looking for his mother. Finally, the son went on the trip to find his mother. He traveled westwards day and night, and in the end, he saw his mother in a pool in the forest bathing together with many other fairies. "Well, my son, how have you been looking for Mum a long way here!" said the mother, weeping the tears off her son's cheeks. "Mum, let's go home. You know how I missed you." "We won't meet until you go into the official's bed room, wearing that pair of tiger shoes I made for you. My son. Shut your eyes, and I'll send you home first."

After a whirl of gale, the son was surprised to find himself already at home. He informed the official that he could call down the lady from the picture. On hearing the news, the evil official was very pleased for he was eager to find a way to get in touch with the beauty. So the boy was lead directly into the bedroom. As soon as the boy saw his mother, he spoke to the picture. "Mum, let's go!" the son said deeply. The mother got down right away and walked out with the support of her son. But the evil official stopped them right away. He wanted to detain the beauty as his concubine forcefully, but he was refused. The official became angry and thrust at the mother and son. The boy fought back bravely. While they were fighting, the tiger shoes shook off from the boy's feet and turned into a large tiger. It jumped up quickly over to the sinful official. The calls for help from the poor man and the roars from the fierce tiger were mixed together, which was heard by the whole town. It was the tiger shoes that saved the mother and son, and the family united again. Since then, people made tiger shoes for their own babies hoping the family and their babies well protected.

Cultural Links 文化链接

生喜宴

新生命的孕育,是家庭人丁兴旺的一件大喜事。因此,女有身孕称之“有喜”,得子,谓之“喜得麟儿”,生女,则“喜得掌珠”。在婚姻之果诞生后,人们都会举行一些仪式以示庆贺。

孩子出生后的第三天,称为“三朝”,亲朋好友要登门送礼祝贺。中午,新生儿的父母、祖父母要设宴招待,庆贺一番。传统习俗中,席宴前要上一道汤饼,以示团团圆圆,俗称“汤饼宴”。

孩子满月,设席摆宴,喝满月酒。婴儿出生 100 天,有“百日礼”,也叫“百岁”,亦是可喜可庆。而周岁则是诞生礼仪的总结,也是生日寿礼的开始,称为“周岁礼”,庆贺就更加隆重。在“周岁礼”上,还盛行“抓周”,即在席宴前后,在案桌上摆放各种有象征意义的物品,任由小儿自行抓取,以测试将来的志趣、爱好。虽并不完全可信,但为庆贺平添无尽的欢乐。

喜庆坊的“生喜宴”,包括“三朝”、“满月”、“百日”、“周岁”。

Vocabulary 妙词连珠

pregnancy 身孕	favourite child 宠儿
pregnancy 身子	spoiling a child 宠坏孩子
childbearing 生儿育女	teething 出乳牙
be pregnant (expecting) 有喜	eruption 出牙
delivery (due) date 预产期	teasing a child 逗弄孩子
confinement in childbirth 坐月子	weaning 断乳(奶)
darling 宝贝	(first) anniversary of birth 过岁
carrying the child on one's back 背孩子	comforting (lulling/hushing) a baby 哄孩子
teething 长乳牙	family traits 家族特征
suckling 吃奶	crier; crybaby 哭娃娃
infant at the breast 吃奶婴儿	

first-month (full-month) party 满月酒	chit of a child 小毛头
month old; one month (full month) of baby 弥月	impish-looking child 小淘气
swaddling clothes 襁褓	new-born (newborn) baby 新生婴儿
children of one's own 亲生子女	new baby (infant) 新添婴儿
birthday cake 生日蛋糕	babbling baby (infant) 牙牙学语的 婴儿
birthday book 生日登记簿	posthumous child 遗腹子
suckling finger 吮手指	development of the infant mind 幼儿 智力发育
brat 小家伙	tender age 幼年
supporting children 养活孩子	chubby child 圆脸蛋孩子
cradle 摇篮	following generation 下一代
noisy children 爱吵闹的孩子	confinement in child birth; laying-in 坐月子
idiot children 白痴儿童	birthday song 生日歌
supposititious child 抱养的孩子 (非 法充当财产继承人)	family traits 家庭特征
legitimate child 嫡子	under-nourished children 营养不良 的孩子
cute (cute-looking) child 逗人喜爱 的孩子	precocious children 早熟儿童
healthy children 健康儿童	layette 初生婴儿衣
country-bred children 农村出生的 孩子	bassinet 小儿睡车
abandoned baby (infant) 弃婴	crib 小儿床
artificially fed children 人工哺育的 婴儿	unweaned child 未断奶的孩子
bottle-fed baby (infant) 人工喂养的 婴儿	new baby 新添婴儿
beardless boy 乳臭未干的孩子	full term 足月
first baby 头胎婴儿	rocking a child to sleep 摇晃孩子 入睡

U 孩子的名字 Unit 6 Children's Names



Key Sentences

流畅精句

1. The Chinese think a name may somehow determine the future of the child.
中国人认为名字有可能决定孩子的未来。
2. All possible factors must be taken into account when they are naming their children.
当他们给孩子取名时,所有可能的因素都会考虑到。
3. Traditionally, two parts of a name are essential, the family name or last name and a character show the generation order of the family.
据传统来讲,名字包括两个必不可少的部分,分别是姓和一个表示家族历代次序的字。
4. Another character in the first name is chose as the namer pleases.
另一个名则由起名人按自己的喜好决定。
5. The generation signing characters in the names are usually give by the forefathers.
名字中代表家族辈分的字通常都是祖辈传下来的。
6. In china, the family name is followed by the given name.
在中国,姓后面跟着的是名。
7. Many Chinese have two names: one infant name and one formal name.
很多中国人有两个名字:一个是乳名,一个是正式名字。
8. It is very easy to tell if a person is a male or female from the Chinese name. 中国人的男名和女名很容易区分。



Wonderful Paragraph

精彩片段

Paragraph 1

How are Chinese baby names chosen?

Choosing a baby name for the baby girl or baby boy is one of a few most important decisions by parents. This is no difference for Chinese parents. Months before the baby is born, they look up dictionaries, talk to friends and even consult specialists in order to get a perfect baby name.

Paragraph 2

“小名”与“大名” Infant Name vs. Formal Name

Many Chinese have two names: one infant name and one formal name. As is easy to guess from the wording, infant names are very informal and used among the family members. Chinese use infant names for different reasons and usually they don't care much about how to get them. For example, Gou Sheng which means “abandoned by a dog” is a popular infant name for baby boys in countryside.

Chinese are much more serious about formal names which are used officially from birth to death. Among many factors in choosing a Chinese baby name (formal name), the date of birth, the genealogy, the baby name meaning, and the gender are considered most important.

Paragraph 3

生日与名字 Birthday and Name

Date of birth is more than just a date in China. Each date is special in terms of Chinese horoscope, Chinese zodiac and Chinese calendar. Ancient Chinese fortunetellers claimed that they could see a person's per-



sonality and fate if given the birthday. Depending on when the baby is born, parents have to follow certain rules when choosing a baby girl name or baby boy name.

Paragraph 4

B孩子名字与宗谱 **Baby Name and Genealogy**

Though not as important as in ancient times, genealogy still plays an important role in many families in China. Last names are always maintained in Chinese family trees, while middle names are the same for members of the same generation. You may imagine that the genealogy is a baby name list of the full names of ancestors and current family members, and last and middle names of offspring (future babies).

Paragraph 5

B名字的意义 **Baby Name Meaning**

In terms of baby name meaning, Chinese pay equal attention to popular baby names and unique baby names. On one hand, the name reflects the family background and the expectation of parents, so it tends to be unique; on the other hand, the name reflects the historical traits of the society at a particular time. Many Chinese born in the 1960s were named as Weiguo which means “to guard the country” or Xiangdong which means “to face the East”. The baby name meaning stamps the name with characteristics of a specific time: nationalism and cult of personality.

Paragraph 6

B女孩名字 VS. 男孩名字 **Baby Girl Name vs. Baby Boy Name**

It is very easy to tell if a person is a male or female from the Chinese name. When a baby name is chosen, gender traits are included.

A Chinese baby girl name often contains Chinese symbols that are re-



lated to the following:

- Beautiful and good looking
- Elegance
- Kindness
- Jewelry
- Flowers and plants
- Birds
- Cosmetics
- Virtues
- Gentle and Lovely

A Chinese baby boy name often contains Chinese symbols that are related to the following:

- Power
- Fortitude
- Glory
- Ethics
- Loyalty
- Ancestors
- Knowledge
- Luck
- Career



Cultural Links

文化链接

按照出生季节起名的习俗

在给你的孩子起名时,你利用出生的季节起名,实在是记住生日的一个好办法,按季节起名 也是我国民间常用的一个办法。如果起好了别有一番味道,富有诗意。下面是按春、夏、秋、冬四季排列下来不同季度的不同叫法。

春的叫法包括:

三春、青阳、韶节、苍天、阳节、九春、艳阳、青春等。



夏的叫法包括：

三夏、朱明、清夏、炎夏、炎亨、朱夏、朱律、炎节、长赢等。

秋的叫法包括：

三秋、素商、凄辰、金秋、九秋、高商、商节、素节、日藏等。

冬的叫法包括：

三冬、严节、元冬、九冬、青冬、安宁、冬辰、元序等。

有时二十四节气亦可作为给孩子起名时的依据，兹列于下。

如：立春、雨水、惊蛰、春分、谷雨、立夏、小满、芒种、夏至、小暑、大暑、立秋、处暑、白露、秋分、寒露、霜降、立冬、小雪、大雪、冬至、小寒、大寒。

Vocabulary 妙词连珠

pet name 爱称	masculine personal name 男性名字
jaw-breaking name 拗口的名字	maiden name 娘家姓
pen name 笔名	feminine personal name 女性名字
alternative name 别名	(personal) name 人名
common surname 常见的姓	infant(/child's pet) name 乳名
nickname 绰号	familiar name 熟悉的名字
your(given) name 大号	double-barreled surname 双姓
one's formal personal name 大名	popular name 通俗的名字
good name 芳名	namesake 同名入
maiden name 闺名	nickname 外号
your name 贵姓	pet name for a child 小名
former name 过去的名字	new name 新名
assumed(/alternative) name 号	surname 姓
assumed name 化名	stage name 艺名
pseudonym 假名字	original name 原来的名字
visiting(/calling) card 名片	real name 真名实姓
given name 名字(不包括姓)	real name 真实姓名
maternal surname 母姓	Chinese surname 中国姓

4 中国女性

Chinese Women

U 角色与地位的转变 Unit 1 The Changing Role and Status



Key Sentences

流畅精句

1. It is well known that women have inferior positions in traditional China.
众所周知,在传统的中国社会里,妇女的地位是低人一等的。
2. Chinese society in Confucian terms was a patriarchal society with strict rules of conduct.
在儒家伦理道德体系中,中国社会是一个规定严格的父权社会。
3. The traditional ideal woman was a dependant being whose behavior was governed by the “three obediences and four virtues”.
传统的理想女性是遵从“三从四德”的男性附属品。
4. The three obediences were obedience to father before marriage, the husband after marriage, and the son in case of widows.
“三从”指的是在家从父、出嫁从夫、夫死从子。
5. The four virtues were propriety in behavior, speech, demeanor and employment.
“四德”是妇德、妇言、妇容、妇工。
6. Education for women was intended to inculcate these virtues.
对妇女的教育就是向她们灌输这些美德。



Wonderful Paragraph 精彩片段

Paragraph 1

The Status of Women in Feudal China 中国封建社会妇女的地位

Confucian philosophy preached women's inferiority to men. Women were to remain ignorant and to obey—first, their fathers; after marriage, their husbands; during widowhood, their sons. Marriages were arranged, and a woman's responsibility was to remain married, no matter how undesirable the match. Divorce was not allowed or remarriage by widows. Chastity archways were built for women who killed themselves when their husbands died. The major role of women, considered the private property of men, was to please their husbands and to bear children. Symbolic of women's subservience was the practice of binding women's feet. Introduced in China during the last Tang dynasty, this practice lasted nearly 1,000 years. During the Ming and Qing dynasties, women had to bind their feet to be eligible for a husband.

Paragraph 2

Changes after 1949 1949 年后的转变

With the establishment of the People's Republic of China, the status of women in China changed dramatically. The Chinese Communist Party and the people's government recognized that the liberation of women, who constituted half the population of China, was necessary for the country to realize complete emancipation.

The new government promulgated a series of laws, policies, and regulations that protected women. The Chinese Constitution of the early 1950s stated clearly that Chinese women enjoyed equal rights with men in political, economic, social, cultural, and family life. The state protected

women's rights and interests, practiced equal pay for equal work, and provided equal opportunity for women's training and promotion. China's Marriage Law eliminated arranged marriages, stipulating that both women and men were free to choose their marriage partners, and widows were allowed to remarry. The Inheritance Law recognized the equal right of women to inherit family property. The Labor Insurance Regulations Law of 1951 guaranteed women 56 days of maternity leave with full pay. The Land Reform Law of the early 1950s provided rural women with an equal share of land under their own name, thereby protecting their economic independence.

Until passage of the economic reform policy in 1979, the government's protective policy toward women enabled Chinese women to maintain jobs while becoming mothers and raising families. Despite the country's huge population, China allowed everyone a share from the "big iron bowl." During this period, little competition existed, wealth was relatively evenly divided, and the huge population generally was fed and clothed, though at a low standard.

Paragraph 3

不断增长的机会 Increased Opportunities

The role and status of women in China today is characterized by increased opportunities along with intense competition and major challenges.

As the commodity economy has developed in China, men in the rural areas have migrated to the cities. In some labor force. As noted, labor in the country-side is no longer restricted to farm work. Household industries, processing industries using local raw materials, and handicrafts are flourishing. Farmers, freed from the notion that being prosperous is against tradition, are working hard to become rich. Statistics indicate that rural industry now engages 85 million people, 35 million (40%) of whom are women. Women's federations in many rural areas have helped to launch programs to develop court-yard economies, i. e., the intensive and efficient



use of small family plots. For example, the roofs of farmers' houses are covered with gourds; fruit trees and grape trellises have been planted in the yards; poultry and domestic animals are raised beneath these plants; mushrooms are grown underground. Women produce baskets, sofa cushions, and straw mats using maize husks, which formerly would have been used as firewood. Embroidery factories employ young women, who can continue to have babies while doing piece work at home.

Today, women are mayors or vice mayors in 250 of the 514 cities in China. The Chinese Women Mayors Society, established in 1991, has a growing membership and is welcomed by women in China. The China Socialist Women Entrepreneurs Association held a seminar to discuss China's market economy. Women entrepreneurs throughout China were invited to participate; 50 of them were honored for their outstanding achievements.

Chinese women also have been very successful in sports, winning more gold medals than Chinese men.

Chinese women comprise over one-third of workers in the fields of trade, industry, finance, and communication, and almost half of those in education, culture, and health.



Cultural Links

文化链接

中国妇女地位的显著提高

随着中国女性挣钱能力的大幅度提高,社会上对夫妻间平等话题的讨论持续深入,加上中国社会男女比例的失调,这给中国女性争取自身地位和权益提供了机会。一些学者指出,建国 60 多年来,中国女性正处在保障自身权益的风口浪尖上。

中国家庭发生了迅速而根本的变化,世界上大多数国家,要发生这样的变化至少需要几代人的时间,而在中国只用了几年。城市女性地位提高更明显,中国是发展中国家中的发达国家。在城市,年轻人交往更开放,家长制的影响已逐渐减弱,女性在这一过程中表现得更加自信,女性的才智更能发挥出来。在许多领域里,女性比男性干得更出色。在今天的中国社

会,有一点是非常肯定的,那就是男性感觉到女性比以前拥有了更多的权力。

Vocabulary

妙词连珠

inferiority 自卑,次等	political 政治的,行政上的
chastity 纯洁,贞节,简洁	economic 经济(上)的,经济学的
please 满足的	social 社会的,爱交际的,社交的,
bear 养育	群居的
subservience 有用,裨益	cultural 文化的
bind 绑,镶边,装订,凝固,约束	family 家庭,家族,家属,亲属,子女
eligible 符合条件的,合格的	僚属
chang 青梨酒	life 生命,生活,一生,寿命,生命
dramatically 戏剧地,引人注目地	力,传记
status 身份,地位,情形,状况	interest 兴趣,关心,重要性,影响,
liberation 释放,解放	利息,利益,利害
emancipation 释放,解放	opportunity 机会,时机
promulgate 发布,公布,传播	training 训练,练习
law 法律,诉讼,法学,法治,司法	promotion 促进,发扬,提升,提拔,
界,规律	晋升
policy 政策,方针	eliminate 排除,消除
regulation 规则,规章,调节,校准	remarry(使)再婚
protect 保护	guarantee 保证,保证书,担保,
equal 相等的,均等的,胜任的,平	抵押品
静的,合适的,不相上下的	independence 独立,自主
right 正义,公正,正确,权利,右边,	competition 竞争,竞赛
右派	

U 激烈竞争与挑战 Unit 2 Intense Competition and Challenge



Key Sentences

流畅精句

1. Women had not had the same opportunities and responsibilities as men in many fields.
在许多领域中,妇女以往并没有和男性享有同样的机会和负起同样的责任。
2. With few exceptions, they hadn't been given the top jobs in public life, business and the professions.
除了少数个别情况外,妇女并没有在公众生活、事务和各种职业中被赋予最高职务。
3. Women were gaining new respect, better jobs, and better pay as well.
妇女正在赢得新的尊重,得到较理想的工作和较高的报酬。
4. These people believed that because of biological differences, women and men should have different working conditions and different kinds of work. 这些人相信,由于男女生理上的差异,男女的工作条件和工种应该不同。
5. Many women now choose to be a successful professional other than all admired housekeeper.
如今很多女性宁愿选择成为职业上的成功者胜于成为受人羡慕的家庭主妇。
6. Historically, women were judged by their achievements as wives and mothers, instead of their success as professionals.
有史以来妇女的标准一直是她们为人妻、为人母的作为,而不是事业上的成功。



Wonderful Paragraph
精彩片段

Paragraph 1

激烈的竞争与挑战

Intense Competition and Challenges

Economic reform, including the introduction of a market economy and the opening of China to the outside world, has stimulated individual initiative in China. Competition for jobs has become intense. Obtaining stable and secure employment is no longer easy; to be successful, one needs to work hard and compete. In general, Chinese women were unprepared for this environment and have not been able to compete equally with Chinese men. A number of factors help to perpetuate this situation.

Paragraph 2

D 就业困境

Difficulty of Securing Jobs

In a market economy, the efficiency of an enterprise is a top priority. To survive and be competitive, industries in China have been reorganizing their labor force and releasing excess workers. The protective policies and regulations previously applied to women often are ignored by management. Many factories and other business enterprises prefer to recruit men because of women's traditional responsibilities of bearing and rearing children and maintaining households. Arriving late, leaving early, and asking for leave are considered undesirable characteristics of women workers. The result of these attitudes has been that many women have gone into low-paying jobs or are receiving lower pay for the same work.

Paragraph 3

D教育歧视 **Discrimination in Education**

With the implementation of China's current family planning policy, many families, especially those in the countryside, wish to have one boy to do heavy farm work and to perpetuate the family line. Infanticide with baby girls, though illegal, is not uncommon.

Country people in the remote mountainous regions of China often are too poor to justify sending their daughters to school. Fewer girls than boys are enrolled in basic education in China today, especially in poor and national minority areas. More than 70% of school dropouts are girls. And more than 70% of China's 220 million semiliterate or illiterate people are women.

Fewer women are enrolled in higher education, in part because some universities openly discriminate against female students, acknowledging that they will choose boys over girls with similar qualifications and entrance examination scores.

Paragraph 4

W妇女的“双重责任” **Women's Dual Responsibilities**

In China, women continue to bear the primary responsibility for bearing and rearing children and for doing housework. Unlike the old China, however, women now also are employed. Doing both jobs is not easy; support from families and society is essential. Putting a career first is acceptable behavior for men, but society is less tolerant of this behavior by women. Because the pressure on women to succeed in both roles is increasing, much more education is needed to create a social atmosphere conducive to women's success. To date, the number of “strong and capable women” in China who have emphasized their career over their roles as wives and mothers is a minority.

Paragraph 5

F择偶困境
Finding a Spouse

Traditionally in China, the husband was the head of the household; his role was to earn money to support his wife and family. The most important thing for a Chinese woman was to find a husband who was rich or capable of earning money. These views are still deeply rooted in the Chinese mentality. Women's work and careers are still considered secondary to many people. The result is that Chinese women today continue to look for a husband who is more capable and holds a higher position than they do. Chinese men continue to choose wives on the basis of beauty, gentleness and femininity, virtue and their potential as a good mother, and domestic capability. The result is that some people have trouble finding a spouse. A Chinese saying is, "Good men always get married, while good women remain single." Some strong independent women in China choose a career over family and remain single.

A survey conducted by the author substantiated these claims. The young men interviewed indicated that strong women are fine, but not as their wives. Many of the women interviewed admitted that they were looking for a good, capable, understanding husband and were quite ready to put a career second to doing a good job as a wife, mother, and household manager. Because the standard of living is not yet high in China, women expect to work and earn money to supplement the family income; in addition, many do not wish to be totally dependent on their husbands. But overall, the number of Chinese women who plan to focus on careers is limited.

Paragraph 6

D根深蒂固的社会偏见与歧视
Deep-rooted Societal Prejudice and Discrimination

Discrimination and prejudice against "strong women" is deeply rooted

in China, an outgrowth of its long feudal history. An example will illustrate. A woman entrepreneur in her late forties had an elderly mother of 80, a husband, and a daughter of university age. Prior to economic reform, both she and her husband, university graduates, had secure jobs as senior engineers in state-run enterprises. After reform, the wife left the state-owned enterprise and started her own business. The husband had been promoted in the state-run business and therefore, was in a slightly higher position than his wife. As she developed her business, the wife had opportunities to develop her talents. Despite severe competition and discrimination, she became very successful. The result has been “90% bitterness and only 10% happiness.” She has had to devote virtually all of her time and energy to her work, overcoming barriers to establishing her business and to her position as a vice manager of a township economic and trading company. She has had limited time to take care of her home and her elderly mother. She hired domestic help, but is rarely home until late at night (the result of numerous business meetings involving foreign visitors and businessmen). Her husband is unhappy and feels threatened by her successful and (now) more lucrative career. Rumors circulate about her late hours and male companions. She refused an offer to become general manager because of the social pressures that would result. Her story is not unique in China today.

Paragraph 7

P政治权利与地位 **Political Rights and Status**

Women today represent a large percentage of the total workforce in China. They are employed at all levels of government as well as in economics, culture, education, and science. Yet a pyramid structure exists: the higher up the pyramid, the fewer women. Because women's political rights and status were carefully protected and guaranteed in the 1950s, a number of prominent women leaders emerged during the revolutionary years. Soong Ching Ling or Mme. Sun Yatsen once served as President of the People's Republic; Deng Yingchao or Mme. Zhou Enlai was Chairwom-

an of the People's Political Consultative Conference, and Mme. Chen Muhua was Vice Premier. Today there are no women at the top level of national leadership. The President of the People's Republic, the Chairman of the People's Congress, the Chairman of the People's Political Consultative Conference as well as the Premier of the State Council are men, No women serve in the Political Bureau of the Chinese Communist Party, a regression from the past years and an indication that women's voices are not being heard at these upper levels of government. The ratio of men to women state councilors is 8:1; the ratio of deputy chairs of the People's Congress is 10:1; the ratio of deputy chairs of the People's Political Consultative Conference is 25:1, and women represent only 7% of all ministers.



Cultural Links

文化链接

改革开放后我国农村 妇女婚姻的新变化

改革开放后我国农村妇女的婚姻生活发生了一定程度的变化,她们的婚姻观念更加进步、婚姻选择的范围更大、婚姻自主的程度更高、婚姻关系也更加日趋平等、民主、和谐。但是,我们也仍应看到,由于目前我国农村地区大多数仍是农业型社会,延续了几千年的文化、传统和观念仍在一定程度上影响着人们的日常生活,妇女在婚姻方面仍然有许多不尽如人意的地方。如:在婚姻对象的选择上仍然局限在本村、乡、县,而没有像城市女性那样多的选择机会;在婚姻关系中,她们更多的是服从丈夫的需要和家庭的利益而往往忽略她们自己的需求;由于受自身文化低、知识少等条件的限制,她们在婚姻中的地位还较低。

大量的研究表明,妇女的人力资本状况与其在婚姻和家庭中的地位高低密切相关。无疑,今后社会有关方面应注重加强对女性人力资本的投资,以提高她们的资源禀赋和控制与支配自己的婚姻生活和家庭生活的能力。农村妇女在不断提高其婚姻和家庭地位方面还需要付出更多的努力。我们知道,要实现真正的男女平等还有很长的一段路要走。

Vocabulary
妙词连珠

conventional morality 传统伦理道德	ego 自我
moral concept 道德观念	self-development 自我发展
feudal morals(/ethics) 封建伦理道德	self-assertion 自我肯定
professional ethics (/morality) 职业道德	self-realization 自我实现
social atmosphere; public morals 社会风气	self-reliance; self-confidence 自信
political equality 政治平等	self-respect 自尊
liberty; freedom 自由	contribution 贡献
standard of morality 道德标准	labour 劳动
moral(/ethical) principles 道德原则	perfection 完善
principles of fairness 公平原则	approve 赞成
principles of equality 平等原则	inequality 不平等
rules of life 生活规则	distrust 不信任
standard of right and wrong 是非标准	sense of duty 责任感
fortitude 勇毅	only chance 惟一机会
wisdom; prudence 智慧	lucky(/favourable) chance 幸运的机会
natural(/innate) rights 自然权利	successful(/fruitful) life 有成就的一生
personal liberty 个人自由	(bitter) experience; (hard) lot 遭遇
sanctity of individual 个人尊严	professional career 履历
independence of character 个性的独立	professional life 职业生涯
dignity of man; sanctity of person 人的尊严	money-making opportunity; main chance 赚钱机会
personality 人格	best opportunity 最佳时机
	achievement 成就
	stiff(/hard) undertaking 艰难的事业
	outstanding contribution 杰出贡献

great(/gigantic) achievement

巨大成就

great(/substantial) contribution 巨大

贡献

passive position 被动地位

superhuman feat 超人业绩

low position(/status) 地位低

personal honour 个人名誉

official position 官职

fine reputation 美誉

fame and fortune 名利

front-rank position 名列前茅

business(/commercial) reputation

商业信誉

social position 社会地位

fame 声誉

(enjoying) some reputation 小有名气

intermediate(/middle) position 中间地位

insurmountable difficulty 不可克服的困难

long-range problem 长期性问题

besetting difficulties 重重困难

setback 挫折

present-day problem 当今问题

personal difficulty 个人困难

avoiding(/dodging) a difficulty 回避困难

employment problem 就业问题

unemployment problem 失业问题

Unit 3 Women, Marriage and the Family



Key Sentences

流畅精句

1. For thousands of years, Chinese women were held up by hour hold chores.
几千年来,中国妇女被家务活所累。
2. Their family role consisted of washing clothes, cooking and looking after children.
洗衣服、做饭、看孩子就是她们的家庭角色。
3. After the founding of the People's Republic of China in 1949, the State put forward the goal to develop social services, aiming to enable women to get out of the house and become part of society.
新中国成立后,为使妇女能走出家门,加入社会,国家大力倡导社会服务。
4. Women's employment rate thus increased rapidly.
妇女就业率得以迅速提高。
5. Leaders of women's organizations were asking for "Full liberation" now.
妇女组织的领袖们提出,妇女要“彻底解放”。
6. The movement for liberation had some quick successes.
妇女解放运动很快取得了一些进展。



P用政策与法律手段保障妇女权利 olicies and Laws to Protect Women's Rights

In the early 1950s, the Marriage Law of the People's Republic of China, the first law promulgated since the founding of New China in 1949, clearly stipulated women's equal status in marriage and the family. The revised Marriage Law, promulgated in 2001, reiterated the basic principle of equality between men and women, stressed the equal status of husband and wife and their equal rights and responsibilities in marriage and the family, and, in consideration of actual situation, added articles forbidding domestic violence and bigamy with the clear aim of protecting women's rights. To-day, women have a lot more say in decision-making concerning their own marriage and play a bigger role in family decisions, and their personal and property rights are better protected.

Over the last decades, the rate of early marriage among women has dropped, the average age for first marriage has gone up, and the general childbirth rate was kept at a fairly low level-1.8 per couple in 2004. In the course of promoting family planning, the state stresses gender consciousness in society while respecting women's rights concerning childbirth, integrating family planning with the promotion of gender equality. The Law on Population and Family Planning, implemented since 2002, further stipulates that husband and wife must both be responsible for family planning, thus providing favorable conditions for gender equality in family life.

Greatly developing social welfare undertakings, giving priority to community public services that directly concern family life with the aim of socializing housework, and enabling women to have more free time. In tandem with the rapid development of housework services, the rate of expenditure on such services is increasing. The prevalence of household appliances and

the development of nurseries and kindergartens, as well as the increased percentage of housework shared by men have all lightened women's housework burden and further narrowed the gap in housework time between men and women.

Paragraph 2

T女孩与女婴的法律权利 **he Girls' and Baby Girls' Legal Rights**

The Law on Population and Family Planning forbids fetus gender identification by means of ultrasonic and other technical methods for non-medical purposes, and forbids termination of pregnancy out of consideration for a fetus' gender for non-medical purposes. In recent years, government departments concerned have initiated the drive to "Bringing a New Ethos of Marriage and Childbirth to Myriads of Households," to further stress equality between men and women and promote social esteem for both male and female babies. In 2003, the "Care-for-Girl Action" started, which put forward the ideas that "gender discrimination should be eradicated from the prenatal stage and gender equality should be stressed in early childhood." Through wide and intensive publicity, the action is aimed at establishing, step by step, an interest-oriented mechanism favorable for girls and their family development, changing the traditional preference for boys to girls, safeguarding girls' legitimate rights and interests, and striving to enhance their status in the family.

Paragraph 3

E老年妇女的合法权利、利益与地位 **lderly Women's Legitimate Rights, Interests and Status**

To provide legal and institutional guarantees for the protection of the rights and interests of elderly people of whom women form the majority, the state has formulated a series of laws and policies over the last decade, with the Law of the People's Republic of China on the Protection of Rights and Interests of the Aged as the core. The Chinese government is especially

concerned about the special problems of elderly women, and provides guarantees for their basic subsistence and protection of their legitimate rights and interests. The state also encourages the development of undertakings and industries aimed at serving elderly people, and gradually achieving the goal of offering socialized services for the aged. It also pays attention to ensuring the physical and mental health of elderly women, and enriching their spiritual and cultural life.

Paragraph 4

H家庭环境彰显对女性的尊重 **Household Environment Featuring Respect for Women**

In September 2001, the state promulgated the Implementation Outline for the Project for Enhancing the Moral Standards of Chinese Citizens, which sets forth the ideas of achieving equality between men and women in family life, respecting and protecting women's legitimate rights and interests, and opposing discrimination against and persecution of women. The outline also advocates making one's own decision in love and marriage, and promoting the new civilized ethos of "respect for the elderly and care for the young, equality between men and women, industrious and thrifty household management, and harmonious family life and neighborly unity." With great support from the government, a sound environment for gender equality in household affairs is taking shape.

Paragraph 5

I国际交流与合作 **International Exchanges and Cooperation**

Actively promoting international exchanges and cooperation in the aspect of families. The Chinese government has all along actively participated in UN resolutions, consultations and other activities concerning family issues. China joined the World Family Organization in 2001 and attended the United Nations Doha International Conference on the Family in 2004. China supports the Doha Declaration in its encouragement of equal partnership



between husband and wife within a committed marital relationship, and condemns domestic violence. In the same year, China hosted the World Family Summit, and advocated that gender equality should begin in the family, to foster a harmonious partnership among family members.



Cultural Links 文化链接

中国妇女在受教育和婚姻 家庭中地位明显提高

中华全国妇女联合会于2000年12月对大陆18岁至64岁男女公民进行抽样调查。调查采用了科学的分层次多阶段概率抽样方案,城乡、男女各占一半。调查显示,10年间,随着经济和社会的发展,大陆妇女的受教育状况明显改善,妇女在婚姻家庭中的地位继续提高。与1990年相比,18岁至64岁女性中,初中及以上文化程度的比例从37%提高到50.7%,高中以上的比例从12.4%提高到17.5%,而文盲比例则从30%一下降到11.1%。

调查结果显示,在家庭重大事务的决策上女性有了更多的参与权。在“从事什么生产”的决策上,由夫妻共同决定及主要由妻子决定的比例达67.4%,比10年前提高17.3%。调查显示,多数女性拥有决定个人事务的自主权。有88.7%的女性表示,“完全可以”或“基本可以”自己做主“购买个人高档商品”。

调查同时显示,在市场经济环境下,传统性别观念又有回潮迹象。对“男人以社会为主,女人以家庭为主”的传统性别分工模式,有50.4%的女性表示赞同;对近年来社会上“干得好不如嫁得好”的说法,有37.3%的青年女性持此观点,表明一些年轻女性仍把改变命运的希望寄托在男人和婚姻上。

Vocabulary

妙词连珠

managing household affairs 当家
head of a family 当家人
housewife 家庭妇女(家庭主妇)
family responsibilities (burden) 家庭负担
household sideline production 家庭副业
attachment of one's family 家庭观念
family household 家庭户
family (home) education 家庭教育
family quarrel 家庭纠纷
family circle 家庭圈子
home (family) life 家庭生活
family living conditions 家庭生活条件
family income 家庭收入
household duties 家务
housework 家务劳动
housekeeping 家政
founding a family 建立家庭
routine housework 日常家务
maintaining (feeding and clothing) one's family 养家

model couple (husband and wife) 模范夫妻
model wife 模范妻子
married man's entire family (parents, wife and children) 妻儿老小
abused wife 受虐待的妻子
virtuous (devoted) wife 贤惠的妻子
better half; devoted wife 贤内助
family status 家庭地位
family circle 家庭圈子
family solidarity 家庭团结
household chores 家务劳动
housekeeping 家政
abandoning one's family 弃家
be comfortably off 家道小康
household sideline production 家庭副业
family member 家庭成员
attachment of one's family 家庭观点
family income 家庭收入
extended family 大家庭
numerous family 多子女家庭
lower-income family 低收入家庭
family of four 四口之家



U 妇女与卫生健康 Unit 4 Women and Health



Key Sentences

流畅精句

1. The Chinese government considers women's health an area of priority in promoting gender equality and the development of women.
中国政府在促进性别平等与妇女发展的过程中把妇女健康问题放在优先考虑的位置。
2. The average life expectancy for women was 74 years in 2003.
2003 年, 女性平均寿命达到 74 岁。
3. The Chinese government has made efforts to improve conditions in clinics in townships (towns).
中国政府还努力提高乡镇诊所的医疗条件。
4. The relevant government departments at all levels are exploring a special mode of healthcare service for migrant women in the neighborhood communities.
相关各级政府部门正在探索邻近地区流动妇女的医疗服务模式。
5. Practical effects have been achieved in the prevention and treatment of AIDS.
在防治艾滋病的问题上已经取得了实际的效果。
6. In recent years, the Chinese government has conducted international cooperation with many international organizations.
近年来, 在妇幼保健、生殖健康、计划生育与防治艾滋病方面, 中国政府与很多国际组织实行了合作。



Wonderful Paragraph

精彩片段

Paragraph 1

B 概况 Brief Introduction

The Chinese government considers women's health an area of priority in promoting gender equality and the development of women. Over the past decades, the state has promulgated and implemented such statutes as the Law of the People's Republic of China on Health Protection of Mothers and Infants and Law of the People's Republic of China on Population and Family Planning. It has also set the goals for women's health in the Outline for the Development of Chinese Women. The state has continuously increased its monetary input to improve the health of women and infants. It has gradually improved the women's healthcare service network. By the end of 2004, there were 2 997 healthcare institutes for women and children throughout China, with 243 000 beds for women.

Paragraph 2

S 完善妇女保健服务工作, 扩展女性生活期望 Satisfying Women's Demands for Healthcare Service and Extending Women's Life Expectancy

For years, the healthcare departments at all levels have considered the examination and treatment of gynecological diseases routine work. Every year, over one third of married women under the age of 65 across China go through examinations for gynecological diseases. In 2004, some 37.3 percent of them had this examination. The government also pays attention to the health of teenagers and elderly women. It has launched educational campaigns in schools and neighborhood communities on knowledge about sex and the prevention of AIDS, so as to raise female teenagers' awareness of the importance of a healthy sex life and strengthen their self-protection a-



bility. Scientific healthcare methods are disseminated through many channels, and more and more special outpatient services are available for elderly women, providing consultancy on healthcare and related services. As a result, the quality of life of elderly women has improved markedly. The average life expectancy for women was 74 years in 2003.

Paragraph 3

L降低妇女在怀孕与分娩过程中的死亡率 **Lowering the Mortality Rate of Women in Pregnancy and Childbirth**

In the 2000—2001 period, the state invested 200 million yuan in a project intended to “lower the mortality rate of women in pregnancy and childbirth and eliminate tetanus among the newborn,” which covered 378 state-level poor counties. From 2002 to 2005, the central treasury and relevant local areas allocated an additional 400 million yuan for the continuation of this project, extending it to 1 000 counties and benefiting more than 300 million people. Over the past few years, hundreds of thousands of poor women have delivered children safely thanks to the support of this project. In addition, the Chinese government has made efforts to improve child in clinics in townships (towns). By taking measures such as opening emergency green channels for women in childbirth and giving financial support to poor women in childbirth, it has increased the number of women in the countryside who go to hospital to give birth, thereby increasing the safety of the mothers. In the past decade, the mortality rate of women in childbirth has declined steadily—from 61.9 per 100 000 in 1995 to 48.3 per 100 000 in 2004.

Paragraph 4

P促进高质量的计划生育服务工作 **Promoting High-quality Family Planning Services**

In 1995, out of consideration for women's reproductive health, the Chinese government launched the project of providing high-quality family plan-



ning services in line with the people-first principle. Centered on the demands of women of childbearing age, it informs women of their choices in terms of contraceptive methods, and encourages men to get involved in reproductive health activities. In addition, it gives adolescent girls consultancy on reproductive health. Over the past decade, this project has been promoted in more than 800 counties (cities, districts) all over China, satisfying the demand of women for family planning services and safeguarding their rights in this respect.

Paragraph 5

P为流动妇女提供医疗服务 Provide Healthcare Services to Migrant Women

As the population of migrants moving between rural and urban areas keeps increasing, the state, by following the principle of equal treatment, appropriate guidance, better management and quality services, has made great efforts to provide migrant women with the same family planning preferential policies and technical services as enjoyed by women with permanent residence. The Outline for the Development of Chinese Women emphasizes that the healthcare of pregnant women and women in childbirth among the migrant population should be included in the healthcare services for such women in the places they migrate to. The relevant government departments at all levels are exploring a special mode of healthcare service for migrant women in the neighborhood communities. Using a variety of channels, they provide education and consultancy on healthy sex and reproduction. They organize migrant women to have medical checkups, distribute contraceptive devices to them free of charge and give free services to poor migrant women in childbirth. These measures have improved the health of migrant women substantially.



Paragraph 6

S加强对艾滋病的预防治疗工作 **Strengthening the Prevention and Treatment of HIV/AIDS**

In recent years, the state has paid great attention to the prevention and treatment of AIDS, set up the State Council Work Committee on the Prevention and Treatment of AIDS, and earmarked extra funds for this purpose. As a result, practical effects have been achieved in the prevention and treatment of AIDS. Faced with the trend of more and more women being infected with HIV/AIDS, the state considers the prevention of the spread of AIDS from mother to baby an important part of the healthcare work for women and children. In order to find an intervention mode and experience suited to China's conditions, a team made up of specialists has been created to do pilot work regarding the prevention of AIDS, stemming the spread of AIDS from mother to baby free of charge, showing special concern for pregnant women tested HIV positive and their babies. Relevant government departments have launched campaigns to educate the public about the prevention and treatment of AIDS, and provide relevant services, promote the use of condoms, and get more men involved in AIDS prevention so as to reduce the number of women infected. On World AIDS Day in 2004, activities were launched throughout China under the theme "Show Concern for Women, Say No to AIDS."

Paragraph 7

V开展多种活动促进妇女保健与国际合作 **Various Activities to Promote Women's Healthcare and International Cooperation**

One of the many programs launched by the All-China Women's Federation is known as "Health Express for Mother," in which face-to-face publicity and educational activities under the theme "Stay away from AIDS to Benefit the Whole Family" were organized in 51 areas for the prevention and treatment of AIDS in a comprehensive way. The Family Planning Association

of China has launched programs in which children and young people teach each other knowledge about the prevention of venereal diseases and AIDS in universities and middle schools, and among migrant teenagers. In the countryside, the association combines efforts to help women increase their income with healthcare for women and children, as well as family planning, effectively improving women's health conditions. In recent years, the Chinese government has conducted international cooperation with many international organizations, including the United Nations Fund for Population Activities, United Nations Children Fund, United Nations Development Fund for Women, World Bank, World Health Organization, and Joint United Nations Program on HIV/AIDS, in the fields of hygiene for women and children, reproductive health, family planning, and the prevention and treatment of AIDS. This cooperation has produced good results. More than one third of the capital for programs to assist China under the management and coordination of the Ministry of Commerce is used to support healthcare services for women and children.



Cultural Links

文化链接

中国妇女健康得到保障

近些年来,中国妇女健康状况明显改善。截止 2002 年,中国孕产妇保健覆盖率达到 86%; 妇女住院分娩率达到 78.8%, 比五年前提高 12 个百分点; 孕产妇死亡率从 1997 年的 63.6 /10 万下降到 2002 年的 50.2 /10 万。妇女平均预期寿命为 73.6 岁, 高于男性 3.8 岁。

中国已初步形成了农村卫生服务网络。从 2000 年到 2001 年, 中央和地方政府在西部 12 省、自治区、直辖市开展“降低孕产妇死亡、消除新生儿破伤风项目”, 加强贫困地区的乡镇卫生院产科建设, 培训基层卫生服务人员, 使西部 12 省、自治区、直辖市孕产妇死亡率两年间下降了 37.28/10 万。

中国政府高度重视艾滋病的防治工作, 颁布了《中国预防与控制艾滋病的中长期规划》(1998—2010) 和《中国遏制与防治艾滋病行动计划(2001—2005)》。各级政府特别重视在妇女和青少年中大力宣传预防艾滋

病、性病知识,将妇女和儿童作为控制工作的一个重要环节,阻断母婴传播。

Vocabulary

妙词连珠

hygienic measures 保健措施	medical and health services 医疗卫生事业
health institution 保健机构	prevention first 预防为主
health care organization 保健组织	combining treatment with prevention 预防与治疗相结合
outbreak of common diseases 常见病发生	prevention of occupational diseases 职业病预防
spread of common diseases 常见病蔓延	delivery(/obstetric) case 产科病案
general survey of common diseases 常见病普查	mother-to-be 待产妇
prevention and treatment of disease 防治疾病	women's diseases 妇女病
public health 公共卫生	general survey of women's diseases 妇女病普查
cooperative medical care 合作医疗	prevention of women's diseases 妇女病预防
reducing diseases 减少疾病	sexual hygiene 性卫生
state of health 健康状况	lactation 哺乳
paying attention to hygiene 讲卫生	postpartum morbidity 产后发病率
rural medical worker 农村卫生员	postpartum infection 产后感染
improving health conditions 提高健康水平	prenatal care 产前保健
common hygienic knowledge 卫生常识	antenatal genetic diagnosis 产前遗传诊断
sanitary inspection 卫生检查	gynecologic examination 妇科检查
sanitary knowledge 卫生知识	gynecology 妇科学
village clinic 乡村卫生所	gynecologist 妇科医生
mobile medical team 巡回医疗队	
medical and health network 医疗网	
medical and health work 医疗卫生工作	

U 妇女与教育

Unit 5 Women and Education



Key Sentences

流畅精句

1. In urban-rural fringes, the high concentration of migrant population results in insufficient school buildings.
民工人口集中居住在城乡交界地区, 导致学校教学楼不够。
2. Children of migrant workers face a rocky road as they struggle to find good education in the cities.
民工子女在城市接受良好教育的道路很曲折。
3. The Compulsory Education Law stipulates that each child have nine years of formal education.
义务教育法规定每个孩子必须接受九年的正规教育。
4. The Chinese government is investing heavily in education in the poverty-stricken area. Many girls have received their nine-year primary without any charge.
中国正在贫困地区进行投资, 使许多女孩免费接受教育。
5. In China, women enjoy the same rights and opportunities as men to receive education.
在中国, 女性与男性在教育上享有同样的权利和机会。
6. The state is determined to eliminate illiteracy among young and middle-aged women, promote lifelong education for women and extend their average years of education.
政府决心在青少年与中年女性中消除文盲, 发展妇女终身教育并扩大平均教育年限。



Wonderful Paragraph 精彩片段

Paragraph 1

B 概况 Brief Introduction

In China, women enjoy the same rights and opportunities as men to receive education. Such rights and opportunities are clearly defined in China's Education Law, Compulsory Education Law and Vocational Education Law. The state takes concrete measures and actions to ensure that girls receive nine-year compulsory education and that women have more opportunities to receive secondary and higher education. The state is determined to eliminate illiteracy among young and middle-aged women, promote life-long education for women and extend their average years of education.

Paragraph 2

E 为女孩享受义务教育而努力 Efforts on Compulsory Education for Girls

The Chinese government makes great efforts to eliminate gender disparities at the stage of compulsory education, and improve the education environment for girls. In 2004, the enrollment of boys and girls was 98.97 percent and 98.93 percent, respectively. The difference in access to education between boys and girls was reduced from 0.7 percentage point in 1995 to 0.04 percentage point. The government has unceasingly increased its input into compulsory education in the countryside, so as to improve the compulsory education environment there and ensure that all girls, like boys, have the chance to receive compulsory education. In 2004, the educational appropriation from the state treasury for compulsory education in rural areas reached 139.362 billion yuan, two times the amount in 1995. In recent years, the state has raised money from many channels for grants to students in primary and middle schools. Under one policy known as "Two

Exemptions and One Allowance,” the government provides subsidies so that students from families with financial difficulties in rural areas, particularly in central and west China, are exempt from paying textbook fees and other fees, and students attending boarding schools get allowances. Governments at all levels have formulated special policies and taken measures concerning the education of girls in poor areas and areas inhabited by ethnic minorities, work hard to raise the level of compulsory education for girls in rural China. In addition, the state has adopted special policies to ensure that migrant children (including girls) from rural areas receive compulsory education. For many years, governments at all levels have worked hard to help NGOs in organizing donation activities to pool money to improve the education of girls. The Hope Project and the Spring Buds Program initiated by the China Youth Development Foundation and the China Children’s Foundation have provided financial assistance to large numbers of girl dropouts to help them return to school.

Paragraph 3

A 妇女中等教育与高等教育 **About Women’s Secondary and Higher Education**

The state exerts great efforts to ensure that women have the opportunity to receive secondary and higher education. As a result, the proportion of women in all types of schools at all levels has increased considerably. In 2004, the proportion of girl students in junior and senior middle schools reached 47.4 percent and 45.8 percent, respectively; the proportion of girl students in secondary vocational schools reached 51.5 percent; the number of girl students in institutions of higher learning nationwide reached 6 090 000, accounting for 45.7 percent of all students in such schools and an increase of 10.3 percentage points over 1995. The proportion of female postgraduate and doctoral students was 44.2 percent and 31.4 percent, 13.6 percentage points and 15.9 percentage points higher respectively over the figures for 1995. In recent years, the Chinese government has intro-

duced the state loan system and established state scholarships for students at institutions of higher learning, providing loans at discounted interest, scholarship and stipends to poor students (including girls) to help them complete their studies. Meanwhile, the government encourages enterprises, private institutions and individuals to donate to education and to help female students with financial difficulties receive education. The state attaches importance to the fostering and training of women teachers, and gives full play to their role in promoting women's education. In 2004, the proportions of women teachers in junior and senior middle schools were 45.9 percent and 41.7 percent, respectively; and the proportions of full-time women teachers in secondary vocational schools and institutions of higher learning was 46.5 percent and 42.5 percent, respectively.

For many years, the Chinese government has paid great attention to eliminating illiteracy among women, curbing emergence of new women illiterates, and preventing women from becoming illiterates again. Its policy priority in this respect is to promote illiteracy-elimination education for women in poor areas and areas inhabited by ethnic minorities. Relevant government departments and the All-China Women's Federation have jointly launched the Illiteracy-elimination Program among Women. In 2004, the illiteracy rate among women 15 years of age and above in urban areas was 8.2 percent, a decrease of 5.7 percentage points from that of 1995; the illiteracy rate among women 15 years of age and above in rural areas was 16.9 percent, a decrease of 10.5 percentage points from that of 1995. The illiteracy rate among young and middle-aged women across the country was 4.2 percent, a drop of 5.2 percentage points from that of 1995, and the rate of decrease is higher than the rate of decrease of illiteracy among the general population.

T其他教育模式的发展 The Development of Other Educational Forms

The state has made energetic endeavors to develop vocational education, adult education and technical education, the level of lifelong education of women has been raised and the gap between the genders narrowed. According to the fifth national census, conducted in 2000, the average number of years of education of Chinese women was seven—one and a half years more than in 1990—and the gap between the genders had been narrowed by half a year in that decade. In 2004 alone, the number of women studying at correspondence and night schools and other higher learning institutions for adults stood at 2.09 million, 50 percent of the total number of students of such educational institutions.

In recent years the state has intensified efforts to train women in vocational skills. By adopting various training methods, the state aims to help women in urban areas enhance their competitive abilities, to help women in rural areas get better harvests and become well-off, and to help migrant workers (including women) become better qualified for the labor market.



Cultural Links

文化链接

中国妇女的受教育权

中国的《宪法》、《义务教育法》、《妇女权益保障法》和其他相关法律均明确规定女性享有与男性同等的受教育权。2001年,中国小学学龄儿童入学率为99.1%,女童入学率为99.01%;2002年普通中学女生在校人数为3870.2万人,占学生总数的46.7%;高等学校女生人数为397万人,占学生总数的44%,比五年前提高了6个百分点。

近些年来,中国女性受教育水平有了较大幅度的提高,男女两性受教育年限的差距进一步缩小。据2000年第五次全国人口普查统计,中国妇



女人均受教育年限为 7.07 年,成年男女受教育年限的差距由 1995 年的 1.4 年减少到 1.07 年。



Vocabulary

妙词连珠

educational expenses (/expenditure)	vocational education research associ-
教育经费	ation 职业教育研究协会
educational mode 教育方式	semiliterate 半文盲
educational right 教育权利	adult education centres 成人教育中心
educational level 教育水平	night school for adults 成人夜校
spread of education 教育推广	dropout rate 辍学率
educational system 教育制度	young migrants 打工族
compensatory education 补偿教育	low job waiting rate 待业率低
education for the handicapped 残疾	short-term training class 短训班
人教育	ignoring study 忽视学习
adult education 成人教育	basic skill 基本技能
law education 法律教育	elementary education 基础教育
technical education 技术教育	basic course 基础课
compulsory nine-year schooling 九年	students of poverty-stricken families
制义务教育	家庭贫困学生
universal (/popular) education 普及	employment opportunities 就业机会
教育	pre-employment training 就业前职业
health education 卫生教育	培训
vocational education 职业教育	nation's quality 民族素质
association for adult education 成人	thirst for knowledge 求知欲
教育协会	life pressure 生活压力
technical education association 技术	resuming one's interrupted studies;
教育协会	study resumption 复学
senior citizen's educational society 老	cutting; truancy; playing truant from
年教育协会	school 逃学

U 妇女与消除贫困

Unit 6 Women and Poverty Elimination



Key Sentences

流畅精句

1. To alleviate and eliminate poverty is a goal that the Chinese government is determined to realize.
减少与消除贫困是中国政府决心实现的目标。
2. At the Global Conference on Speeding Up Poverty Reduction, held in Shanghai in 2004, the Chinese government made a statement on its policy concerning the alleviation and elimination of poverty.
在2004年上海举行的加快减少与消除贫困全球会议上,中国政府在其减少与消除贫困的政策上作了陈述报告。
3. In recent years, the government has increased its financial input into poverty-reduction work.
近年来,政府增加了扶贫工作的经济投入。
4. In 2004 alone, 12.2 billion yuan was allocated by the central treasury for poverty reduction projects, and local governments also increased their inputs into this field.
仅2004年,中央财政就为扶贫项目拨款120.2亿元,地方政府也在这方面增加了投入。
5. The difference between the high income and the average level of income is quite wide.
在高收入与平均收入之间存在的差别是很大的。
6. Most women's living standard cannot keep pace with the national economic growth.
很多妇女的生活水平赶不上国家经济增长的步伐。



Wonderful Paragraph 精彩片段

Paragraph 1

B 概况 Brief Introduction

To alleviate and eliminate poverty is a goal that the Chinese government is determined to realize. With the implementation of large-scale and effective special poverty-reduction development programs, the government has succeeded in reducing the poverty-stricken rural population, the majority of whom are women, by 53.9 million—from 80 million in 1994 to 26.1 million in 2004.

Paragraph 2

P 扶贫政策 Policies for the Elimination of Poverty

The Outline for the Development of Chinese Women puts forth the main goals of reducing the extent of poverty among and the number of poor women, and calls for more support for poverty-stricken women in the country's western development strategy, so that women will be the main receivers of poverty-reduction resources and the direct beneficiaries of the achievements of the poverty-reduction efforts. The state poverty-reduction program has made it clear that the government strives to further motivate women in the poverty-stricken areas to engage in household sideline production and the "courtyard economy," launch labor-intensive and other poverty-reduction projects that are particularly suitable for women, and organize women to learn practical skills and enhance their ability to shake off poverty and become well-off. At the Global Conference on Speeding Up Poverty Reduction, held in Shanghai in 2004, the Chinese government made a statement on its policy concerning the alleviation and elimination of poverty, which stressed the principle that, all factors being equal, prefer-

ence will be given to poor women, and encouraged poor women to take part in poverty-reduction programs, and promised that the ratio of women participants would be no less than 40 percent of the total.

Paragraph 3

M农村地区扶贫方式 **Measures to Eliminate Poverty in Rural Areas**

Since 2001, the Chinese government has made sex indicator a component of the poverty monitoring work in rural areas, and stressed that attention should be paid to gender equality in the poverty-reduction work. In recent years, the government has increased its financial input into poverty-reduction work. In 2004 alone, 12.2 billion yuan was allocated by the central treasury for poverty reduction projects, and local governments also increased their inputs into this field. At the same time, and on the basis of the specific conditions in different areas, they have endeavored to help rural women get rid of poverty by way of provision of small-sum credit loans, labor export and pairing-off assistance. During the period from 2001 to 2004, a total of 13.52 billion yuan in small-sum credit loans for rural households was granted from the state poverty-reduction discount loans, and more than half of the money went to women. Since 2001, the Chinese government has taken poverty-reduction projects in the form of participation of the poor as the main way to “enhance the whole village,” and such projects now cover 148,000 poverty-stricken villages nationwide.

Paragraph 4

H帮助妇女脱贫 **Help Women Get Rid of Poverty**

In recent years, thanks to the support and initiative of the Chinese government, women's federations at all levels have launched, in view of local conditions, the “Poverty-Reduction Action for Women” with provision of small-sum credit loans, poverty elimination group by group, labor export, pairing-off assistance and mutual help between the eastern and western



parts of the country as the main contents. The China Population Welfare Foundation has launched “Happiness Project” with an aim to help poor mothers. It raises funds to help poor mothers participate in economic and social development, and enhance their health and cultural level. The project of “Love of the Earth, Water Cellars for Mothers,” initiated by the China Women’s Development Foundation, has raised funds for building more than 90,000 rain-water collecting cellars and 1 100 small central water supply projects in the water-short northwest part of China, benefiting nearly one million poverty-stricken people. In addition, women’s federations and other NGOs have tried every means to get international funds and material aid to support the poverty-reduction projects and help women in poverty-stricken areas improve their lot.



Cultural Links 文化链接

消除妇女贫困

缓解和消除贫困是中国政府矢志不渝的目标。中国政府通过实施大规模的、富有成效的专项扶贫开发计划,使妇女占多数的农村贫困人口数量从1994年的8 000万下降到2004年的2 610万,减少了5 390万。

制定有利于消除妇女贫困的倾斜政策。中国妇女发展纲要提出了缓解妇女贫困程度、减少贫困妇女数量的主要目标,要求在实施西部大开发战略中,加大对贫困妇女的扶持力度,使贫困妇女成为扶贫资源的获得者和扶贫成果的直接受益者。中国政府提出缓解和消除贫困的政策声明,强调按照同等优先的原则,积极支持贫困妇女参与实施扶贫项目,妇女参与人数占所有参与人数的比例不低于40%。

采取有效措施逐步消除农村妇女贫困。从2001年起,中国政府将性别指标作为农村贫困监测的一项工作内容,强调关注扶贫工作中的性别平等。近年来,国家加大了扶贫资金投入力度,地方政府也相应增加扶贫资金投入。

支持和倡导非政府组织开展帮助妇女脱贫致富工作。近年来,在中国政府的支持和倡导下,各级妇联组织积极开展“巾帼扶贫行动”。此外,妇

联等非政府组织还多方争取国际资金及物资援助,积极实施扶贫项目,帮助贫困地区妇女发展。

Vocabulary

妙词连珠

emergency pension 临时/紧急救济	field management 田间管理
give preferential treatment 给予特殊照顾	agricultural machinery and farm implements 农业机具
housing subsidies 住房补贴	forest management 森林经营管理
laid-off worker 下岗工人	stock raising and handling 家畜饲养与管理
livelihood assistance 生活补助	poultry industry 养禽业
living expenses 生活费	sericulture and apiculture 蚕丝和养蜂业
medical security system 医疗保障	village workshops 农村作坊
social relief 社会救济	fishery 捕鱼业
social security 社会保障	aquatic products farming 水产养殖业
social welfare 社会福利	Commerce and Commodity 商业与商品
welfare facilities 福利设施	market economy 市场经济
welfare fund 福利基金	tourism market 旅游市场
fire 解雇	Tourism Development 旅游开发
job center 职业介绍所	
net income 净收入	
on one's/the way out 将被淘汰	
agricultural operation and management 农业经营与管理	

Unit 7 Women and the Economy



Key Sentences

流畅精句

1. The government places great emphasis on choosing and training female cadres.
政府把培养与选拔妇女骨干作为重点。
2. Since the adoption of the open-door and reform policies, many women have taken leading posts in the Party and the government.
自改革开放以来,许多妇女在党和政府机构任领导职位。
3. Numerous women entrepreneurs have emerged and have become a vital force in the effort to reform the economy and modernize the country.
无数的女企业家已出现并成为促进经济改革与国家现代化的重要力量。
4. Women have been making important contributions in various fields, including industrial and agricultural production, science, culture, education, and health care.
妇女已在工农业、科技、文化、教育、医疗卫生等领域做出了重要贡献。
5. The expression that "Women hold up half the sky" has been extensively used to praise the role of women in China today.
当今中国,“女人撑起半边天”已被广泛用于赞美女性的作用。
6. Many modern Chinese women are struggling between their self-fulfillment and family, between their career and household chores.
许多中国的当代女性正在自我实现与家庭、职业与家务之间挣扎。



Wonderful Paragraph 精彩片段

Paragraph 1

B 概况 Brief Introduction

The state has made the guarantee of equal employment opportunities between women and men and the sharing of economic resources and results of social development the top priority for the advancement of gender equality and the development of women, and has worked out and adopted a series of policies and measures to ensure that women can equally participate in the economic development, enjoy equal access to economic resources and effective services, enhance their self-development ability and improve their social and economic status.

Paragraph 2

E 鼓励妇女创业与再就业 Encouraging Women to Start Business and Become Re-employed

Employment is the basis of people's livelihood and the basic economic resource that women rely on for subsistence. Over the past few years, the Chinese government has formulated and carried out supportive policies to encourage women to start businesses on their own initiative, and give them preferential treatment when granting employment training subsidies and small-sum guaranteed loans and conducting tax reduction and exemption. In the meantime, governments at all levels have adopted many favorable policies toward women, such as creating public-welfare jobs, opening employment service centers, sponsoring special recruitment activities and vocational training courses, monitoring sex discrimination against women in employment and help women, especially laid-off women, to find new jobs. With the support of the government, women's federations at various

levels, trade unions and other NGOs have conducted their work regarding the employment and re-employment of women in a creative way. During the period from 1998 to 2003, women's federations nationwide endeavored to get small-sum credit loans to directly aid a total of 2.5 million women to get re-employed. Over the past decade, the number and ratio of women employed have remained fairly high. By the end of 2004, the number of both urban and rural women workers reached 337 million nationwide, accounting for 44.8 percent of the total employed; and the number of women workers in urban work units stood at 42.27 million, accounting for 38.1 percent of the national total.

Paragraph 3

改善妇女就业结构 Improving the Employment Structure of Women

Over the past few years, the tertiary industry has become the main channel for providing jobs to women, and an increasing number of women are entering the computer, communications, finance and insurance and other high-and new-tech industries, thus becoming an important force in these fields. At present, women owners of small and medium-sized enterprises account for about 20 percent of the national total number of entrepreneurs, and 60 percent of them have emerged in the past decade. State organs, enterprises and public institutions have long pursued the principle of equality between men and women in terms of recruitment, training of professionals and technicians, as well as promotion in ranks and granting of professional titles to encourage women to display their abilities and come to the fore. By the end of 2004, women accounted for 43.6 percent of the total number of professionals and technicians in state-owned enterprises and institutions nationwide, up 6.3 percentage points over the 37.3 percent of 1995, among whom, the number of senior and intermediate-level women professionals and technicians rose from 20.1 percent and 33.4 percent to 30.5 percent and 42.0 percent, respectively.

E加强城镇妇女社会保障 **Enhancing Social Security for Urban Women**

In recent years, the Chinese government has stepped up the construction of a social security system, with pension insurance, unemployment insurance, medical insurance, employment injury insurance and maternity insurance as the main contents. It has also carried out significant reforms of the urban social relief system, and gradually established and improved three funds: minimum urban living guarantee fund, basic living guarantee for laid-off workers fund and unemployment guarantee fund. The Trial Measures for Maternity Insurance of Enterprise Employees the state promulgated in 1994 put maternity insurance, which used to be borne by employers, under overall social planning. By the end of 2004, the practice of overall social planning had been introduced in 28 provinces, autonomous regions and municipalities directly under the central government, with 43.84 million employees, or 60 percent of the total number of urban employees covered. In October 1999, the Regulations on the Minimum Standard of Living for Urban Residents went into effect. By the end of 2004, 22.05 million urban residents, including women, were receiving minimum subsistence allowances. All those who needed such help were by and large covered.

Paragraph 5

G让妇女在农村经济中大显身手 **Giving Full Play to Women's Role in the Rural Economy**

China is basically an agricultural country, and women account for more than 60 percent of the rural labor force and are a major force in farming activities. The Law of the People's Republic of China on Rural Land Contracting, which came into effect in 2003, states that women and men enjoy equal rights in contracting land in rural areas, and no organization or individual shall deprive women of the right to contract and operate land or infringe upon their right to do so. In recent years, the Chinese government



has adopted active policies and measures to solve the problems concerning agriculture, rural areas and farmers, increased its input into agriculture, pushed forward tax reform in rural areas, and implemented the strategy of invigorating agriculture by applying science and technology. Government departments and women's federations at all levels have jointly organized activities to encourage rural women to acquire knowledge and learn science and technology, and compete in their development and contributions, so as to bring their role in invigorating and developing the rural economy into full play.

Paragraph 6

S保护进城务工的农村妇女 **Safeguarding Rural Women Working in Cities**

Over the past few years, the Chinese government has gradually reduced or eliminated the restrictive regulations on the employment of rural people in cities, and made great efforts to solve the problems of salaries in arrears, vocational safety, equal pay for equal work and social security for them so as to relieve rural migrant workers of anxieties regarding residence registration in cities and the schooling of their children, and actively protects the legitimate rights and interests of rural women working in cities. At the same time, the state also encourages and supports the building of training schools and legal aid centers, and the publication of typical cases of infringement as a means to raise awareness of their rights among migrant women workers and enhance their ability to safeguard their rights in accordance with the law.

To actively promote gender equality in employment and raise women's ability to find employment or start businesses, the Chinese government has begun to cooperate with the United Nations Development Program, International Labor Organization and other international organizations, with satisfactory results. At present, it is accelerating, proceeding from the national conditions of China, the process for the approval of the UN's Discrimination (Employment and Occupation) Convention in China.



Cultural Links

文化链接

妇女的重新定位与经济发展

经济发展离不开妇女的积极参与和妇女自身的发展。妇女发展的质量与水平会影响她们子女的成长进步,以及社会延续和经济发展。

我国改革开放中出现了妇女犯罪以及妇女自己的合法权益得不到维护等问题。家庭是社会的细胞,从现实生活中我们发现,妇女的定位,不仅对于她们自身的命运,而且对于她们的子女的身心发展都有极大影响。从本质上说,中国妇女的发展是“中国经济发展”的一部分。

在中国社会转型中,增强公民的法制观念,完善法律机制,重视妇女社会特征保护,依靠法治,建立对妇女、儿童等弱势群体的有效支持系统,将有利于妇女逐步完成自己的重新定位。



Vocabulary

妙词连珠

independent woman 独立女性	apparently 显而易见地
nuclear family 小家庭	hide 隐藏
consequences 后果	motives 动机
responsibility 责任感	originate 发起
majority 大多数	forbid 禁止
priority 优先权	run for 管理
marriages soild 稳定婚姻	discrimination 歧视
call for 提倡	Congress women 政界妇女
in many fields 在各个领域	raise 抚养
biological differences 生理差别	emphasize 强调
equal pay for equal job 同工同酬	public relations 公共关系
devote 奉献	critical 批评的
favor 赞成	job-hunting 找工作



supportive 支持的	boldly 大胆的
promotion 提升	carve out 开创出
stereotype 模式化	rebellion 叛逆
aprons 围裙	reassurance 消除恐惧,使人恢复 信心
frustration 挫折	out of date 过时
opportunity 机遇	interfere in 干预
goals 目标	mutual 相互间的
challenging 挑战性的	enhance 增进
position 岗位	individual 个人的
make use of 利用	strive 努力
academically 专业地	initiative 创造性
in charge of 负责;管理	persistence 毅力
out of work 失业	conflicting 冲突的;相反的
be obliged to do 有责任…… 去做某事	unattainable 未达到的
laid-off 下岗	confidence 信心
High technology 高科技	

Unit 8 Women's Rights and Interests



Key Sentences

流畅精句

1. As Chinese women celebrate their achievements in obtaining equality and independence, discrimination against women still flourishes in TV commercials.
当中国女性在庆贺获得平等和独立的时候,电视广告中却充斥着对女性的歧视。
2. Women in China enjoy equal rights with men in all aspects of life—political, economic, cultural, and social.
中国妇女在政治、经济文化、社会生活的各方面都与男性享有同等的权利。
3. The government protects the rights and interests of women by applying the principle of equal pay for equal work and by training and selecting female cadres.
政府运用同工同酬、培养选拔女性骨干来保障女性的权益。
4. Any violation of the freedom of marriage is prohibited, as is the maltreatment of women.
任何妨碍自由婚姻或虐待妇女的行为都是不允许的。
5. The All-China Women's Federation is a patriotic organization under the leadership of the Communist Party.
全国妇联是共产党领导下的爱国组织。
6. The federation it also makes sure that the women's rights and interests are not violated.
妇联保证妇女权益不受侵犯。



Wonderful Paragraph

精彩片段

Paragraph 1

L 妇女权益的法律保障 Legal Guarantees of Women's Rights and Interests

The state's legal system for protecting women's legitimate rights and interests has been improved constantly. In the last decade, China has enacted and revised, in succession, the Marriage Law, the Population and Family Planning Law, the Law on Rural Land Contracting, and the Law on Protection of Rights and Interests of Women, and promulgated and implemented over 100 rules and regulations concerning the protection of women's rights and interests, such as the Regulations on Implementing the Law on Mother and Infant Healthcare.

Paragraph 2

A 社会化的工作机制 Socialized Work Mechanism

The state has established a national coordination group for the protection of women's and children's rights and interests, composed of members from 19 government departments. Some courts have established specialized tribunals to accept and adjudicate civil cases involving the protection of women's rights and interests, and people's jurors from women's federations and other relevant organs are invited by the courts to participate directly in the hearing of such cases. The state has made positive efforts to cultivate gender awareness among law enforcement and judicial officials, bringing into full play judicial officials' role in safeguarding women's rights. The state also sets store by increasing the number of female judicial officials and their ratio in the total number. In 2004, female judges and procurators accounted for 22.7 percent and 21.7 percent of the total numbers, up 5.9 percentage points and 5 percentage points, respectively, as compared with 1995.

Paragraph 3

H开展法律援助与公开活动 **olding Legal Aid and Publicity Activities**

To ensure that women's legitimate rights and interests are properly protected, the relevant department of the Chinese government issued a special notice, stressing that no legal aid institutions, law firms, notarization institutions or grassroots legal service institutions may decline to handle or postpone without proper reason an accusation, appeal or prosecution that involves infringement on women's rights and interests. Moreover, legal service fees should be reduced or exempted for women in straitened circumstances. The Regulations on Legal Aid, put into effect in China in 2003, expressly stipulates that it is the government's responsibility to provide legal aid, and citizens in straitened circumstances can obtain legal aid free of charge, which therefore provides material aid to impoverished women against infringement of their rights. By the end of 2004, 3 023 governmental legal aid institutions had been established in China. In addition, the Chinese government also supports NGOs' efforts to set up hotlines to protect women's rights and legal consultation centers to provide legal aid and similar services for women. Highlighted in the publicity activities are the Law on Protection of Rights and Interests of Women, the Labor Law, the Marriage Law, the Population and Family Planning Law, and the Law on Rural Land Contracting, all of which are closely related to women's rights and interests.

Paragraph 4

C反对家庭暴力 **ombating Domestic Violence Against Women**

The Criminal Law, the Criminal Procedure Law, the General Rules of the Civil Law, the Marriage Law, and the Law on Protection of Rights and Interests of Women all forbid violence against women by anyone and in any form. Legislation and judicial practice both stress that those who have com-



mitted domestic violence against women shall be penalized in civil and criminal terms according to the seriousness of the violence, and active legal aids should be provided to the victims. In recent years, local statutes outlawing domestic violence have been enacted in some areas, and by the end of 2004 some 22 provinces (autonomous regions, municipalities directly under the central government) had formulated such rules, policies and measures. Besides, the Chinese government has cooperated actively with NGOs to launch intervening projects, as well as vigorous publicity, education and training activities; set up alarm centers, injury assessment centers and women's aid stations; open anti-domestic-violence hotlines; and provide multiple services for female victims, including consultation, shelter, medical care and psychological help.

Paragraph 5

C 严厉打击诱拐与买卖妇女的犯罪行为 Cracking Down on Crimes of Abducting and Trafficking in Women

The charges for abduction, trafficking in and buying women were revised and added to the Criminal Law in 1997, and the penalties for such crimes were made more severe. The Supreme People's Court has laid down judicial interpretations on the related legal clauses to facilitate their execution. In recent years, public security organs throughout the country have taken a series of special actions to crack down on the abducting of and trafficking in women and children, set up transfer, training and rehabilitating centers for rescued women and children. All these actions have achieved remarkable results. Meanwhile, the public security and judicial organs have made the crackdown on the crimes of abducting and trafficking in women and children an important field of international cooperation, and have signed agreements on bilateral police service cooperation and treaties on judicial assistance in criminal cases with related countries in joint undertakings to prevent and crack down on crimes of abducting and trafficking in women and children.



Cultural Links

文化链接

中国保护妇女权益的法律法规

目前,中国已经形成了以《宪法》为基础,以妇女权益保障法为主体,包括民法、刑法、选举法、劳动法、婚姻法、人口与计划生育法、土地承包法等法律在内的维护妇女权益、促进男女平等的法律体系。自1992年4月《中华人民共和国妇女权益保障法》颁布以来,中国全国人大常委会制定了12部涉及保护妇女权益内容的法律和2项决议,如劳动法、村民委员会组织法、老年人权益保障法、人口与计划生育法、农村土地承包法等。

同时,中国还修订了选举法、刑法、婚姻法等7部与妇女权益密切相关的法律。国务院制定了7件涉及保护妇女权益内容的行政法规,有关部门制定了98件相关的部门规章。各省区市都制定了妇女权益保障法实施办法。为了推动妇女权益保障法的实施,各有关部门和各地还制定了一些政策性文件,并广泛开展了宣传活动,使依法维护妇女权益的意识逐步深入人心。



Vocabulary

妙词连珠

arranged marriage; marriage upon arbitrary decision 包办婚姻	free choice of partner 婚姻自由
bigamy 重婚	marital autonomy 婚姻自主权
interference with the freedom of marriage 干涉婚姻自由	mercenary marriage 买卖婚姻
legal marriage 合法婚姻	divorce by agreement 协议离婚
married life 婚后生活	breakdown of a family 家庭破裂
validity of marriage 婚姻的合法性	community debt 夫妻共同债务
matrimonial dispute 婚姻纠纷	estates by the entirety 夫妻共有财产
marital obligation 婚姻上的义务	action between husband and wife 夫妻间的诉讼
proof of marriage 婚姻证明	authority of husband 夫权
marriage system 婚姻制度	equal rights for both sexes 男女权利平等

5 日常生活

People's Daily Life

U 生活方式 Unit 1 The Way of Life



Key Sentences

流畅精句

1. Many people worry about the decline of Chinese tradition and custom.
许多人担忧中国传统与习俗在衰退。
2. Current customs to observe traditional Chinese festivals get more and more simplified.
现在人们庆祝传统节日的方式越来越简化了。
3. The old rituals are gradually gone.
旧的礼节在逐渐淡化和消失。
4. The growing popularity of Western holidays in China is primarily attributed to the weakening cultural elements in China's traditional holidays.
西方节日在中国的流行也主要归于中国传统节日中文化因素的淡化。
5. More and more young Chinese observe western holidays blindly.
越来越多中国青年去盲目地庆祝西方的节日。
6. Chinese are losing some of its traditions as it is modernized.
中国人在现代化进程中好像正在失去一些传统。



Wonderful Paragraph 精彩片段

Paragraph 1

T传统价值观 Traditional Values

Family life has always been extremely important to Chinese culture as Chinese lived in large family units. As many as 100 or more relatives lived together under the rule of the oldest male. The ideal was “five generations under one roof.” However, those who lived this way were mainly families of rich rural landowners, wealthy merchants, and government officials. Among the common people, most households consisted of only parents and children, but some also included grandparents and uncles.

Chinese families traditionally valued sons far more than daughters. A husband could divorce his wife if she failed to give birth to sons. In some cases, daughters were killed at birth because they were considered useless, for females could not continue the family name. Only men were expected to work outside the home as wives stayed home to do housework, cook, and attend to the children.

Relationships within families were extremely formal in Traditional China. Family honor was emphasized greatly as members of the family, especially of the younger generation, were expected to “know their place” in society and to give the family name a good reputation. Parents also expected their children to show unquestioning obedience. A father could legally kill his children if they disobeyed him. Marriages were arranged by parents, much of which were decided when the children were infants. Most brides and grooms did not see or know each other until the wedding day.

M 现代生活方式 Modern Way of Life

Today, the way of life in China is not different at all from anywhere else in the world due to Western influence. You can see in China today modern apartment complexes and towering high-rise buildings as well as modern style homes. Clothing in China is very similar to that of the Western cultures now.

However, tradition still lingers in all Chinese households and societies all over the world. In older neighborhoods, rural mud and straw houses can still be seen, and in rural areas the traditional way of life are still very alive. And although the way of life now is very modernized, traditional values of family importance and reputation still is felt by all families.

Today, the Chinese live in smaller family units, usually only with parents and children, and sometimes grandparents. Almost all adults have a job, male or female. In many families, a grandparents looks after the house and children during the day, and more and more children attend nursery school and kindergarten so that mothers can be free to work.

Today, girls as well as boys are valued. Women now do many kinds of work outside the home. Many young households share in the shopping, housecleaning, cooking, and caring for the children to show that they believe the sexes are equal. Some of the older generations may still show slight hope for a grandson or great-grandson and disappointment if the outcome is a granddaughter, but in the end they love and value each with equality. However, equality between the sexes is more widely accepted in the cities than in the countryside.

Relationships have become more democratic as parents no longer expect their children to show unquestioning obedience; however, most Chinese parents today, although much more lenient and reasonable, still are strict and expect a good deal of respect. As for marriage, young people today generally choose their own marriage partners on the basis of shared in-

terests and mutual attraction. However, parents still play a role in arranging some marriages, especially in rural areas. Any couple today would at least consult their parents about such a major decision.

Paragraph 3

C “高速路”上的中国人的生活 Chinese Living in “fast lane”

Many Chinese people simply do not think that there are enough hours in the day. That is the finding of an online survey which shows that people in China are working and studying longer than ever before. The rapid pace of the nation's economic development in recent years has forced many to change gear and live a life in the “fast lane,” challenging the traditional Chinese concept of a leisurely existence. The survey, conducted by the popular Chinese news portal Sina. com, reveals that 56 per cent of people are simply short of time. And 75 per cent of the total surveyed said that Chinese have little idea of how valuable time is, indicating that more people value and pursue a more time-efficient life style.

In the survey, 64 per cent said they have never been late and would not tolerate others being late either. Some 73 per cent said they were busy most of the day and 56 per cent acknowledged they spent most of their time either working and studying. But this does not mean that the work ethic, or the benefits of studying, are seen a positive thing. Only 17 per cent of those surveyed said that the best use of time is to work or study. But 76 per cent thought that in order to better use their time they should work more. The report said the answers showed a big gap between the Chinese people's ideal life and reality. Their concept of time has changed partly because of mounting pressure to earn more.



Cultural Links

文化链接

黄金周改变中国人的生活方式

对众多中国城镇居民来说,旅游早已成为黄金周的休闲首选。1995年5月,中国开始实行每周5天工作制,1999年“十一”又推出了黄金周休假制度,使中国人每年的法定休息日达到了114天。

近年来,中国人闲暇时间的增多,大大丰富了人们的生活内容。与此同时,百姓的休闲消费能力也在不断提高,用于餐饮、购物、旅游、健身、娱乐等的消费与以前相比大幅度增加。“中国人从来没有像现在这样有更多的时间和经济能力去享受生活的美好。”

更多的闲暇,扩大了中国人的活动半径。休闲文化研究专家吴文新说,中国人休闲时间的增多,标志着人们从满足现实的基本生活需要转向对精神生活的向往,从传统的生产——消费模式逐渐转向消费——生产模式,人们开始从有限发展自己阶段进入到全面发展自己的阶段。



Vocabulary

妙词连珠

city(/civic/urban)life 城市生活	cost of living; living expenses
village life 村庄生活	生活费用
national life 国民生活	welfare(benefits) 生活福利
past life 过去的生活	surroundings; environment 生活环境
making a living 过日子	living conditions 生活条件
simple(/austere)life 简朴生活	patterns of life 生活形式
agricultural life 农村生活	modern life 现代生活
daily(/everyday/routine)life 日常生活	actual(/realistic)life 现实生活
social life 社会生活, 社交生活	moderate (/well-off) life (/liveli-
life; living; livelihood 生活	hood) 小康生活
way of life; life style 生活方式	big environment 大环境

work environment 工作环境

family condition 家境

housing conditions 居住条件

economic conditions 经济条件

production condition 生产条件

given(/specified) conditions

特定条件



U 人民生活状况 Unit 2 The Peoples' Livelihood



Key Sentences

流畅精句

1. Nowadays more and more persons are out of work. They are called laid-off personnel.
近几年越来越多的人开始失业,他们被叫做下岗人员。
2. It is admitted that the development of economy will eventually bring about a high rate of unemployment—a serious social problem.
经济发展的规律认为经济的发展终将带来高失业率这一个重大的社会问题。
3. Take a stroll around any of the major cities' shopping malls and your senses will be bombarded with Louis Vuitton, Calvin Klein, Giorgio Armani and OMEGA, all vying for a slice of this lucrative market.
到大城市的购物中心逛逛,你会感觉到处都是路易·威登,卡尔文·克莱,乔治奥·阿玛尼和欧米茄等顶级品牌,它们都力争在利润丰厚的市场上抢得份额。
4. In addition, the nouveau rich choose luxurious products as symbols of new gained social and economic status, a natural psychological action in the wake of fortunes being made.
此外,一些新贵们把奢侈品消费看成是社会地位和经济地位的象征,这是获得财富后很自然的心理行为。
5. Chinese government has made it a top priority to enhance the country's innovation capability.
中国政府已经把提高国家创新能力放到首要地位。

6. Workplace safety is crucial to the security of people's property and lives as well as social stability.

工作环境安全对人民生命财产安全和社会稳定至关重要。



Wonderful Paragraph

精彩片段

Paragraph 1

E 就业率 employment

Since the founding of New China, the number of people employed in China has been growing rapidly; especially in the past 21 years, thanks to the adoption of the policy of reform and opening to the outside world. The employment scale has been constantly enlarged, employment channels have been widened daily, the mobility of the work force has been speeded up, and the employment structure has been optimized. At the end of 1999, 705.86 million people were working in China, or an increase of 525.04 million over 1949, and 304.34 million over 1978. The number of employed people in cities and towns grew more rapidly. In 1949, only 15.33 million urban people were employed, and in 1978, only 95.14 million. But in 1999, the number of urban employed people rose to 210.14 million, of whom 39.4 million were self-employed.

In the past 21 years, along with the readjustment of the economic and industrial structures, corresponding changes have taken place in the employment structure. Tertiary industry has grown rapidly. Between 1979 and 1998, the number of the people engaged in tertiary industry increased by 3.8 times, with an average annual growth rate of 6.9 percent, exceeding that for primary industry by 18 percent and that for secondary industry by 4.4 percent. The employees in tertiary industry have become the main force for promoting employment growth. Fundamental changes have taken place in the people's outlook on employment. In 1978, China did not have stock,



private, or foreign-, Hong Kong-, Macao- or Taiwan-invested economies; and there were only 150 000 people engaged in the private economy. At the end of 1999, a total of 21 million people were engaged in these economic sectors. China has an enormous population, so adequate employment is a serious problem. In an effort to solve this problem, beginning in 1993 the Chinese government has allowed the market to function as the basic lever for the allocation of labor, a labor services market policy has been implemented, greater avenues to employment have been opened, and a new setup has been established, characterized by state macro-control, autonomy for enterprises in recruiting workers, autonomy for individuals in seeking employment, market regulation of supply and demand and the nationwide provision of social services. Labor and skill markets have been established all over the country. In recent years, due to the readjustment of the industrial structure, workers laid off by some state-owned enterprises have been reemployed. The Chinese government has implemented a large-scale reemployment project, and some enterprises have founded reemployment centers to train laid-off workers for new jobs. In 1999, the reemployment project made important achievements: Through various channels, 4.92 million laid-off staff and workers were reemployed, with the unemployment rate reduced to 3.1 percent.

Paragraph 2

C消费量 Consumption

At the end of the 1980s, the rationing system basically came to an end all over the country. Now the consumer goods market has plenty of everyday articles, as well as food; and fundamental changes have taken place in consumption patterns, transiting from simply having enough to eat and wear to the better-off pattern. The Engel coefficient (the proportion of food expenses in the total consumption expenditure) of urban residents dropped from 57.5 percent in 1978 to 41.86 percent; that of rural residents, from 67.7 percent to 52.56 percent. Meanwhile, the proportion of recreational,

educational, cultural and service expenses of urban residents increased from 6.7 percent to 12.3 percent; that of rural residents, from less than one percent to 10.7 percent.

With adequate food and clothing, the consumption patterns of urban and rural residents have been optimized step by step; and the quality of life has been remarkably improved, changing from quantity satisfaction to quality improvement. The consumption of meat, eggs, poultry, milk, aquatic products, vegetables and fruit has kept increasing, and that of staple food such as grains has decreased by a big margin. According to statistics, the dietetic nutrition level of Chinese residents has basically reached the level of the Asian countries with medium-level incomes. Clothing standards have changed, too. People wore dull-colored, cheap clothes in the past. Now more and more consumers show interest in more fashionable and more expensive clothes, aiming at displaying their own personalities. Urban residents pay attention to new-style, beautiful, comfortable and well-made clothes. The consumption proportion of ready-made clothes has increased greatly, and the average consumption volume of cloth is equivalent to the world's average. Durable consumer goods for urban and rural residents have increased in number and improved in quality, with the popularization rate increasing rapidly. After having experienced the transition from the "four old commodities" (bicycles, wrist watches, sewing machines and radios) to the "six new goods" (TV sets, washing machines, tape recorders, refrigerators, electric fans and cameras), urban residents are now paying attention to new consumer goods, including telephones, household computers, cars and commercial housing. According to statistics, the number of TV sets per 100 households in China is higher than the world's average.

Paragraph 3

收入状况 Income

The incomes of rural workers grew fairly quickly from 1949 to 1957. Be-



tween 1958 and 1978, the average farmer's net income increased by 83 percent, an annual growth rate of 2.9 percent. Since 1978, peasant income has soared as a result of new rural policies, such as the household contract responsibility system, diversification of the economy, and the development of rural enterprises. In addition, the state has raised the purchase prices of farm and sideline products substantially. According to statistics, the average per capita net income of rural residents rose from 113.6 yuan in 1978 to 2,210 yuan in 1999—an increase of 4.7 times after deducting price increases. Urban incomes have also risen because of more family members being employed, wage increases, and added income from labor insurance and welfare funds. The per-capita income that city dwellers could budget rose from 343.4 yuan in 1978 to 5,854 yuan in 1999, or an actual increase of 3.6 times after deducting price increases.

The unitary wage income of urban residents has developed toward diversification. In 1997, the wages of urban staff and workers made up 68 percent of their total yearly income, or a 24.6 percent decrease over 1978. Along with the rapid rise of townships, and the growth of the number of peasants who leave their hometowns to work or do business, the situation in which rural incomes mainly relied on selling agricultural and sideline products has been changed. As incomes increased, urban and rural savings deposits increased from 21.06 billion yuan in 1978 to 5,962.18 billion yuan in 1999—a growth of 283 times.

Paragraph 4

S 社会安全 Social Security

In China social security takes the forms of social insurance, welfare, relief and services. Under the planned economy, the coverage of Chinese social security was very small. But since the reform of the urban economic system in 1984, the reform of the social security system with old-age insurance as the mainstay has been carried out step by step. Regarding old-age insurance, China has actively promoted and perfected the method of com-

binning social overall planning with individual accounts, and set up a unified basic old-age insurance system for staff and workers of enterprises. At the end of 1999, 94.33 million staff and workers and 29 million retired staff and workers of state-owned enterprises were covered by basic old-age insurance. So far, 99.12 million people have joined unemployment insurance schemes; 21 million staff and workers and retired staff and workers are covered by the program for medical treatment for serious diseases; and some regions have started reforms of the basic medical insurance system. Ninety-three percent of laid-off staff and workers of state-owned enterprises were registered at reemployment service centers and 90 percent of them obtained basic living expenses. The social welfare services have developed steadily. At the end of 1999, various welfare centers in China had 1.08 million beds, accommodating 810 000 people. The various types of neighborhood service facilities established in cities and towns totaled 180,000; and 5.257 million low-income people throughout the country received living expenses guarantees.



Cultural Links

文化链接

幸福的难题

2004年,国家发展和改革委员会针对我国家电及电子产品淘汰报废的高峰期,在网上就废旧家电及电子产品回收处理公开征求社会公众意见。20年前,中国人还诧异于欧美发达国家半新不旧的电视机就扔到了垃圾堆;20年后,日子越过越红火的中国人,也面临了同样的问题。

这种“幸福的难题”,从一个侧面反映了老百姓生活质量的普遍提高。2003年,我国电视机、洗衣机、电冰箱、空调、电脑的产量为1.82亿台,各种家电的社会保有量在9亿台以上;城镇居民人均住房建筑面积达到23.7平方米。到2004年8月底,全国电话用户总数达到6.2亿户,其中手机用户达到3.2亿户。1~8月轿车产量达158.75万辆,同比增长25.4%,更多的老百姓拥有了“私家车”。衣食住行用各个方面,中国人都有了跨越式的提高。再过一个5年,老百姓的日子会过得更加红火。



Vocabulary

妙词连珠

eight-hour working day 八小时

工作制

on-the-post training 岗位练兵

man-hour 工时

overtime 加班加点

vacation 假期

labour intensity 劳动强度

three-shift working system 三班倒

工作制

rewards and penalties for workers and

staff 职工奖惩

wage system for contract work 包工

工资制

wage plan 工资计划

wage level 工资水平

wage form 工资形式

natural wage increase 工资自然增长

system of cash payment for shares

股金制度

piecework wages 计件工资

time wage system 计时工资制

overtime premium 加班加点津贴

non-staple food price subsidy for

workers and staff 职工副食品价

格补贴

wage increases for workers and staff

职工工资升级

comprehensive award 综合奖

minimum wages 最低工资

maximum wages 最高工资

grant-in-aid 补助金

maternity leave with full pay 产假工

资照发

welfare state 福利国家

welfare fund 福利基金

welfare facilities 福利设施

welfare projects (services) 福利事业

work fare 工作福利

free medical care 公费医疗

public welfare 公共福利

public welfare fund 公益金

traffic allowance 交通补助

economic welfare 经济福利

relief fund 救济金

pension 退休金

old-age pension 养老金

workers' insurance 职工保险

safety factor 安全系数

safety regulation 安全制度

retiring (pensionable) age limit 退休

年龄限制

magnet 磁铁

bombard 炮轰; 轰击

vie 竞争

lucrative 有利可图的

copious 丰富的



nouveau 新近产生的	dilemma 进退两难
in the wake of 紧随……而来	speculator 投机者
pinch and scrape 省吃俭用	uplift 促进
prudent 谨慎的	adjustment 调整
accumulate 集聚;堆积	impact 影响
reevaluation 价值调整	moderate 适度的
jolt 摇晃	appreciation 增值
domestic 国内的	stabilize 稳定
context 环境	commodities 商品
exchange rate 兑换率	enterprise 企业



U 居住条件 Unit 3 Living Conditions



Key Sentences 流畅精句

1. Economical housing project is rare for the many low-and middle-income wage earners.
对于数量众多的中低收入者来说,经济适用房太少了。
2. As more and more people crowd into big cities, housing shortage becomes an increasingly serious problem.
随着越来越多的人涌进大城市,住房短缺成了日益严重的问题。
3. Despite the mushrooming high buildings, the provision of living space still falls far short of demands so that the price of houses soars.
尽管高楼大厦如雨后春笋一般拔地而起,但提供的住房还是远远无法满足需求,因此房价激增。
4. Maybe it will be effective to encourage people to move to the suburbs in order to reduce the population density in the city center.
通过鼓励人们到郊区居住来降低市中心的人口密度可能会有效。
5. The government should make proper plans to solve those problems.
政府应该制定适当的计划来解决这些问题。
6. Housing problem comes hand in hand with population growth.
住房问题与人口增长关系密不可分。
7. Practical housing reform may be needed.
可能需要进行实用的住房改革。



Wonderful Paragraph 精彩片段

Paragraph 1

L 居住标准 Living Standards

Before 1949 the Chinese economy was characterized by widespread poverty, extreme income inequalities, and endemic insecurity of livelihood. By means of centralized economic planning, the People's Republic was able to redistribute national income so as to provide the entire population with at least the minimal necessities of life (except during the "three bad years" of 1959, 1960, and 1961) and to consistently allocate a relatively high proportion of national income to productive investment. Equally important to the quality of life were the results of mass public-health and sanitation campaigns, which rid the country of most of the conditions that had bred epidemics and lingering disease in the past. The most concrete evidence of improved living standards was that average national life expectancy more than doubled, rising from around thirty-two years in 1949 to sixty-nine years in 1985.

In 1987 the standard of living in China was much lower than in the industrialized countries, but nearly all Chinese people had adequate food, clothing, and housing. In addition, there was a positive trend toward rapid improvements in living conditions in the 1980s as a result of the economic reforms, though improvements in the standard of living beyond the basic level came slowly. Until the end of the 1970s, the fruits of economic growth were largely negated by population increases, which prevented significant advances in the per capita availability of food, clothing, and housing beyond levels achieved in the 1950s. The second major change in the standard of living came about as a result of the rapid expansion of productivity and commerce generated by the reform measures of the 1980s. After thirty years of austerity and marginal sufficiency, Chinese consumers suddenly



were able to buy more than enough to eat from a growing variety of food items. Stylish clothing, modern furniture, and a wide array of electrical appliances also became part of the normal expectations of ordinary Chinese families.

Paragraph 2

改善农村人口居住条件 Improving Villagers' Living Conditions

The Chinese government vowed to focus on the development of villages in a major policy document issued on Tuesday, but stressed buildings should not be demolished in a haphazard way while improving villagers' living conditions.

Village development will be pushed forward in a substantial, stable manner and in line with the principle of thrift, said the document jointly issued by the Communist Party of China Central Committee and the State Council, China's cabinet. "We should prevent demolish the existing buildings in a haphazard way so as to add financial burdens to farmers," says the document.

Farmers increasingly desire better environment and image of their villages on top of improved living conditions as China progresses to a more prosperous society, it says. The document requires governments at all levels to issue guidelines on village development and help farmers solve problems related to drinking water, roads, electricity and fuel. The government should help farmers separate their own living quarters from those of livestock and poultry. As villages are rebuilt, developers are required to protect ancient houses and relics. "Haphazard demolition and reconstruction are forbidden," adds the document.

Paragraph 3

H截至 2010 年半数中国人安居城市 Half China to Live in Cities by 2010

Urbanization is speeding up throughout China, with half the 1.3 billion

Chinese or one tenth of the world's population expected to live in cities in 2010. Every year, about 13 million rural people flood into China's cities, equivalent to the current population of Beijing. To accommodate this new urban population, the country needs a huge amount of resources, currently accounting for 40 per cent of the world's total annual cement consumption and 30 per cent of the annual steel consumption. In addition, current construction projects account for around 30 per cent of the global total, said the vice-minister. He estimated that it would be another 30 years before the initial phase of China's urbanization is completed. "Besides resource consumption, urbanization brings a lot of problems such as the widening wealth gap between urban and rural areas, environmental damage, the lack of social security for unemployed migrant workers and heavy pressure on transport networks".

Expert pointed out that it would be possible for the country to accommodate 50 per cent of its population in cities in 2010, since currently about 40 per cent of the population already lived in urban areas. The government needed to seek solutions for swelling urban populations and shrinking resources, with developing employment the key to accommodating migrating rural people in the country's some 600 cities and 20 000 towns in a balanced way. Qiu said that the country already had urban planning schemes for all levels and sound urban planning would protect the environment, energy and resources, respect culture and history, and safeguard the rights and interests of low-income citizens.

Currently, three densely urbanized regions have formed along China's coast the Pearl River Delta, the Yangtze River Delta and the Beijing-Tianjin-Hebei region. New urban systems are also taking shape in the country's smaller cities and towns, due to economic development and the absorption of surplus rural labour. Economic growth is the force driving this rapid urbanization. But other factors also attract farmers to the cities, such as the development of transport networks and educational opportunities.



C中国改善妇女与儿童的居住条件 China Improves Living Conditions for Women and Children

China has nearly achieved all the targets set for improving the living conditions of women and children by the end of this century.

Gu Xiulian, deputy director of the women and children's work commission under the State Council and vice chairwoman of the All-China Women's Federation, told a national working meeting held in this southwest municipality today that women have already been promoted to leading positions in the local governments of all 31 provinces, municipalities and autonomous regions in the country.

The proportion of female university students grew by 2.9 percentage points over the past five years. At present, women account for 46.7 percent of the total number of employees in the country. More than 3.3 million of unemployed female workers have found new jobs in the last five years.

The proportion of women among the poor population in rural areas decreased by ten percent over the past five years. More than 1.8 million women who live under the poverty line have received government relief. Over the past decade, the mortality rate of children has decreased by over 33 percent, and the occurrence of malnutrition of children has decreased by a half.



Cultural Links 文化链接

小康住房标准

“户均一套房”所包含的最主要内容就是达到每户拥有一套住宅的要求,之所以会将这条列为标准,主要是因为目前我国还存在着一些已婚职工仍然住在集体宿舍,或几家合住一套住宅的情况。而且这条标准同时还对住宅的功能划分、保护个人私密提出了更高的要求。

“人均一间房”。我国以前曾经规定人均住房最低标准为 8 平方米,但在实际生活中,这个最低标准显然定得有些过低了。如果一个人住房的建筑面积是 8 平方米的话,那么这个人的房间实际使用面积也许就只有六七平方米,也许就只够摆下一张床。现在提出“人均一间房”的新标准,虽然没有从面积上给出一个具体的数值,但对于这间房应该提供给住户独立空间的标准是一定的。

“功能配套”。在小康社会中,人们应该生活在一个更加智能化的空间中,单独的饭厅、会客厅、书房等具有各自独立功能的生活空间将被越来越多的住户所需要,因此将“功能配套”作为小康住房标准之一来执行同样十分重要。

“设备齐全”。新出台的小康社会住房标准中,一个十分核心的内容就是“要将住宅从满足生存需要,实现向舒适型的转变”,因此“设备齐全”虽然听上去简单,但却仍需要一段时间才能达到。

Vocabulary

妙词连珠

bare (slender) livelihood (living)	ability to making a living; viability
勉强维持的生活	生活能力
exemplary life 模范生活	standards of living 生活水平
making (gaining obtaining earning) a living (livelihood) 谋生	trifling matters of everyday life; domestic trivia 生活细节
slum life 贫民窟生活	living in more and more reduced circumstances 生活下降
dog's (miserable) life 穷苦生活	means of livelihood 生计
goods necessary to (necessaries of) life; daily necessities 生活必需品	comfortable 舒适生活
extra allowance for living expenses 生活补助	regular life 有规律的生活
subsistence allowance 生活津贴	self-supporting life 自立生活
be badly off 生活困难	earning one's own living (livelihood)
source of income; deriving one's income from 生活来源	自食其力
	bare living 最低生活
	adverse circumstances 恶劣的环境



unhappy (unlucky) circumstances	unfavourable conditions 逆境
不幸的处境	poor circumstances 贫寒家境
flourishing (wealthy) circumstances	straitened (poor) circumstances
富有的境遇	贫困境地
homelike environment	production condition 生产条件
家庭般的环境	living environment 生活环境
home (domestic) environment	living conditions 生活条件
家庭环境	actual conditions 实际情况
hard conditions 艰苦条件	polluted environment 受污染的环境
embarrassing circumstances	advantageous (favourable) circumstances (conditions) 顺境
窘迫的环境	material conditions (prerequisites)
piteous conditions 可怜境况	物质条件
objective conditions 客观条件	modern conditions 现代条件
predicament 困境	loving environment 相亲相爱的环境
difficult conditions 困难的情况	

U 饮食

Unit 4 Food and Drink

Key Sentences

流畅精句

1. It is said approximately, there are over 32 famous styles of cuisine in China.
在中国大概有 32 种有名的菜系。
2. Experts have come to agree that Sichuan, Shandong, Guangdong or Cantonese, and Jiangsu cuisines are the four most distinctive ones.
美食家通常归类为川菜、鲁菜、粤菜和淮南菜四大菜系。
3. Tea is popular everywhere in China. China has a long history of tea producing and tea drinking.
茶在中国到处都有, 中国在对茶的生产和饮用方面有着悠久历史。
4. Tea has never ceased being part of life in China, with farmers in even the poorest regions enjoying streaming cups.
茶文化在中国这块国土上从未停止过, 即使是在最贫穷的地区人们也热衷品茶。
5. Man's dietary habits are undergoing a revolution.
人类的饮食习惯正在经历着一场变迁。
6. With increasing per capita income, the development of agriculture and economic growth since the late 1970s, the Chinese have think more about food quality than quantity.
20 世纪 70 年代末以来, 随着人均收入的增加、农业的发展和经济的增长, 中国人开始更加关注食品的质量而非数量问题。
7. There is a popular saying in China: "There is nothing more delicious than jiaozi." 中国有句很流行的话: "好吃不如饺子"。



Wonderful Paragraph 精彩片段

Paragraph 1

S 典型中国食物 Some Chinese Food

The Chinese Philosopher Lao Tzu once said: "Governing a great nation is much like cooking a small fish." He meant that governing a country required just the right "seasonings" and adjustments for successful results. This metaphor clearly illustrates the significance that food occupies in Chinese culture!

Chinese food can be roughly divided into the Northern and Southern styles of cooking. In general, Northern dishes are oily without being cloying and the flavors of vinegar and garlic tend to be more pronounced. Pasta also plays an important role in Northern cooking; noodles, ravioli-like dumplings, steamed stuffed buns, fried meat dumplings, and steamed bread are the favored flour-based treats. The cooking styles of Peking, Tientsin, and Shantung are probably the best known styles of Northern Chinese cuisine. An elaborate, stuffed chicken symbolizes the Chinese wish for plenitude and satisfaction. Representative of the Southern cooking styles are: Szechwan and Hunan cuisine which are famous for their liberal use of chili peppers; the Kiangsu and Chekiang styles which emphasize freshness and tenderness; and Cantonese food which tends to be somewhat sweet and full of variety. Rice and rice products such as rice noodles, rice cakes, and rice congee are the usual accompaniments to Southern style cooking.

In Chinese cooking, color, aroma, and flavor share equal importance in the preparation of each dish, thereby, satisfying the gustatory, olfactory, and visual senses. Any one entree will combine three to five colors, selected from ingredients that are light green, dark green, red, yellow, white, black, or caramel-colored. Usually, a meat and vegetable dish is prepared from one main ingredient and two to three secondary ingredients of con-

trasting colors. It is then cooked with the appropriate method, seasonings, and sauces to result in an aesthetically attractive dish. The primary methods of preparation include stir-frying, stewing, steaming, deep-frying, flash-frying, and pan-frying. A dish with a fragrant aroma will whet the appetite. Among many others, some ingredients that contribute to a mouth-watering aroma are scallions, fresh ginger root, garlic, chili peppers, wine, star anise, stick cinnamon, pepper, sesame oil, and dried black Chinese mushrooms. Of utmost importance in cooking any dish is preserving the fresh, natural flavor of the ingredients and removing any undesirable fish or game odors. In Western cooking, lemon is often used to remove smells of fish; in Chinese cooking, scallions and ginger serve a similar function. Soy sauce, sugar, vinegar, and other seasonings add richness to a dish without covering up the natural flavor of the ingredients. A well-prepared dish will be rich to those who like strong flavors, not over-spiced to those who like a blander taste, sweet to those who like a sweet flavor, and hot to those who like a piquancy. A dish that is all of these things to all of these people is a truly successful one.

Paragraph 2

N营养第一 **utrition Is the First Concern**

However, color, aroma, and flavor are not the only principles to be followed in Chinese cooking; nutrition is the first concern. A theory of the “harmonization of foods” can be traced back to the Shang dynasty’s (16th to 11th century B. C.) scholar Yi Yin. He related the five flavors of sweet, sour, bitter, piquant, and salty to the nutritional needs of the five major organ systems of the body (the heart, liver, spleen, lungs, and kidneys), and he stressed their role in maintaining good physical health. In fact, many of the plants used in Chinese cooking such as scallions, fresh ginger root, garlic, dried lily buds, and tree fungus have properties of preventing and alleviating various illnesses. The Chinese have a traditional belief that food and medicine share the same origin and that food has a medicinal val-



ue. This view can be considered the forerunner of nutritional science in China. According to this theory, a correct proportion of meat to vegetable ingredients should be maintained. One-third of meat-based dishes should be made of vegetable ingredients, and one-third of vegetable dishes should consist of meat. In preparing soups, the quantity of water used should total seven-tenths the volume of the serving bowl. Basically, the correct ingredient proportions must be adhered to in the preparation of each dish or soup in order to ensure optimal nutritional value.

The Chinese have a number of traditional rules and customs associated with eating. For example, food must be eaten while seated. Also a set order of who may be seated first among men, women, old, and young exists. Furthermore, one must eat main courses with chopsticks and soup with a spoon.

Paragraph 3

T茶 Tea

Wherever Chinese go, the custom of drinking tea follows. Tea was first discovered by the Chinese. Tea is an indispensable part of the life of a Chinese. A Chinese saying identifies the seven basic daily necessities as fuel, rice, oil, salt, soy sauce, vinegar, and tea. The custom of drinking tea has been ingrained in the Chinese for over a thousand years. During the mid-Tang Dynasty (618-907 A. D.), a man named Lu Yu created the first compendium in the world on tea, the Tea Classic. This work helped to popularize the art of tea drinking all across China. Tea is made from the young, tender leaves of the tea tree. The differences among the many kinds of tea available are based mainly on the roasting and fermentation of the tea leaves. Through fermentation, the originally deep green leaves become reddish-brown in color. The longer the fermentation, the darker the color. Depending on the length of the roasting and degree of fermentation, the fragrance can range from floral to fruity to malty.

Tea drinking aficionados usually enjoy the beauty and feel of teapots.

Small teapots are used to steep tea (in the “kung fu” steeping method). This particular method has been passed down to the present day from 16th century China, so it boasts a 400-year history. The full aroma and sweetness of the tea can be brought out when using a small teapot to steep tea.

Tea is China's national drink. It contains vitamins, tea derivatives, essential oils, and fluoride. It is a diuretic attributed with the properties of improving the eyesight and increasing alertness, so Chinese believe that frequent tea drinkers enjoy an increased life span. Its medical properties and benefits to the human body have actually been scientifically proven, and tea has come to be generally recognized as a natural health food.

Paragraph 4

W 酒 ine

The origins of fermenting and drinking wine in China go far back in time. The ancient Chinese either used wine as a libation to their forefathers to express reverence, enjoyed it by themselves while writing poetry or prose, or toasted their relatives and friends during a feast. Wine was intimately connected with most Chinese men of letters. Grains were used to ferment wine throughout ancient China. Thus, whether or not the grain harvest was bountiful became a criterion by which many governments decided whether to lift their ban on wine making or how heavy a wine tax to levy. Over the ages, wine gradually became directly linked to the daily life and tax burden of the people.

As early as in the Shang dynasty of the 18th through 11th centuries B. C., the use of grain to make wine had become widespread. Inscriptions preserve many records of Shang-era people worshipping their ancestors with wine and of the fact that wine drinking was very popular at the time. The development of Chinese wine-making techniques accelerated after the 3rd century A. D. Each part of the nation used different grains to produce yeast. This not only led to an increase in the varieties of wine, but also indicated progress in the technology of yeast production.



From wine making and drinking we can glimpse a bit of the wisdom of ancient Chinese. Wine was influential in the accomplishments of intellectuals. Policy measures prohibiting wine making and measures levying wine taxes illustrate certain links between wine and national taxes. Wine is an important segment of dietary culture, and its significance in Chinese culture should not be overlooked.



Cultural Links 文化链接

使用筷子的忌讳

三长两短:意思是说在用餐前或用餐过程当中,将筷子长短不齐地放在桌子上。通常我们管它叫“三长两短”,其意思是代表“死亡”,很不吉利。中国人过去认为人死以后是要装进棺材的,在人装进去还没有盖棺材盖的时候,棺材由两块短木板、三块长木板组成,合在一起正好是“三长两短”。

仙人指路:这种拿筷子的方法是用大拇指和中指、无名指、小指捏住筷子,而食指伸出,这带有指责的意思。吃饭拿筷子时用手指人,无异于指责别人,这同骂人是一样的。

品箸留声:把筷子的一端含在嘴里,用嘴来回嘬,并不时地发出咿咿声响,这种行为被视为是一种下作的做法。在吃饭时用嘴嘬筷子本身就是一种无礼的行为,再加上配以声音,令人生厌,会被认为是缺少家教。

击盏敲盅:这种行为被看作是乞丐要饭,其做法是在用餐时用筷子敲击盘碗。从前只有要饭的才用筷子击打要饭盆,其发出的声响配上嘴里的哀告,引起行人注意并给予施舍。

执箸巡城:这种做法是手里拿着筷子,做旁若无人状,用筷子来回在桌子上的菜盘里寻找,不知从哪里下筷为好。此种行为是典型的缺乏修养的表现,且目中无人极其令人反感。

Vocabulary

妙词连珠

fried shredded pancake 炒饼	local (native) dish 地方菜
fried rice 炒饭	豆腐类 beancurd
fried noodles 炒面	stew 炖菜
Sichuan noodles with peppery sauce 担担面	typical local dish 风味菜
cut noodles 刀削面	complimentary dish 奉送的菜
steamed sponge cake 发糕	poultry 家禽类菜肴
rice served with meat and vegetables on top 盖(浇)饭	pan-fried dish 煎菜
lightly fried dumpling 锅贴	aspic 胶冻菜
ravioli 馄饨	Beijing (Pekinese) dishes 京菜
half-cooked rice 夹生饭	standing dish 每日例菜
thin pancake made of millet flour, etc. 煎饼	savory dish 美味可口菜肴
dumpling wrapper 饺子皮	national dish 民族风味菜
filling for dumpling; stuffing 饺子馅	famous dish 名菜
dough pulled into strips for noodles 拉面	southern-style (southern flavour) dishes 南方菜
mantou 馒头	sumptuous food and dishes prepared for the Lunar New Year 年菜
rice flour 米粉	meat 肉类菜肴
cooked glutinous rice 糯米饭	delicacies from land and sea 山珍海味
highland barley flour 青稞面	delicacy of the season 时菜
Chinese wafer 云片糕	rinsed parboiled food 涮菜
northern-style (northern flavour) dishes 北方菜	rich dish 味浓的菜肴
customary dish 常见菜肴	non-Chinese dish 西菜
fried dish; sauté 炒菜	entree 小菜(两正菜间)
egg 蛋类菜肴	smoked dish 熏菜
	food to go with wine or liquor 下酒菜
	game 野味



fishmeat dish 鱼肉菜肴

sauté beef with hot pepper 麻辣牛肉

mixed cold dish; assorted hors

d'oeuvre 什锦冷盘

spiced goose 五香鹅

fried peanuts 炸花生米

Chinese ham 中国火腿

consomme of abalone 清汤鲍鱼

consomme of swallow nest 清汤燕窝

consomme of white fungus with quail

eggs 清汤银耳鹌鹑蛋

U 服饰 Unit 5 Clothing



Key Sentences

流畅精句

1. In China today, people often say clothing, food, shelter and transportation and place “clothing” on top of the list.

时下中国,人们常常说“衣、食、住、行”,并且把“衣”放在首位。

2. With the development of society, clothes does not only mean to cover up one's embarrassment or prevent one from cold, but a symbol of beauty, rank, ceremony and propriety, and most important of all, the culture carrier.

随着社会的发展,衣服不仅仅是人们遮着或防寒的用具,而是美丽、地位、社交礼仪与规矩,最重要的是有文化的象征。

3. When we say clothes today, we mean the “upper outside garment” people wear.

现在我们所说的“衣服”,通常指人们穿的上衣。

4. Many words about “dress” in ancient China are still used today but are culturally connotive.

许多在古时候表示衣服的词语在今天仍然被沿用,但却演变得更有文学内涵。

5. Clothes are different not because of their style and design, but because of the cloth texture too.

衣服不仅由于款式与设计而显示出不同,衣服的面料也是其原因之一。

6. Qipao, the classic dress for chinese women, combines the elaborate elegance of chinese tradition with unique elements of style.

旗袍是中国妇女的传统服饰,它糅合了中国传统的精致典雅与独一无二的风格特色。



Wonderful Paragraph 精彩片段

Paragraph 1

T 传统服饰 Traditional Garments

In modern society, men are seen at social occasions wearing the dignified and refined traditional Chinese long gown, and women often wear the Qipao, a modified form of a traditional Ching Dynasty fashion, on formal occasions. The variations of height, length, width, and ornamentation of the collar, sleeves, skirt, and basic cut of this Oriental fashion are limitless.

Many accessories are used to decorate shoulders, bodices, pockets, seams, and openings of clothing, as well as belts, hair ornaments, and necklaces. Some successful examples of combinations of modern and traditional fashion elements are the modern bridal tiara, based on a Sung Dynasty design and the Hunan Province style of embroidered sash made in the traditional colors of pure red, blue, and green. From these examples, it can be seen how traditional Chinese dress is the foundation of modern fashion. However, the Chinese have also adopted many Western styles of clothing such as business suits and jeans.

Paragraph 2

T 今日时尚 Today's Fashions

Today, fashion designers use a mixture of traditional and modern ideas to create new fashions. These new fashions also incorporate age-old motifs such as guardian deities, lions, and masks of Chinese opera characters. Chinese bronze is another source of printed, woven, embroidered, and applied design for clothes. Some of the distinctive designs include dragons, phoenixes, clouds, and lightning. Motifs from traditional Chinese



painting also end up in woven or printed fashion designs.

Paragraph 3

Q 旗袍——中式礼服 Qipao—The Chinese Dress

Known these days as the “traditional Chinese dress”, the original qipao looked very different from the versions today. Qipao is the Mandarin name of this dress. It is also referred to as cheongsam in Cantonese, which literally translates to “long dress”.

Though today considered the “traditional” dress, it dates back only to the last Chinese Dynasty, Qing (1644-1911 AD). When the Manchu first took over, they organized the people into banners, qi. Thus, the qipao became the “banner gown” that was worn by both men and women.

The general characteristic of the early qipao was a single piece of cloth that would cover the whole body, down to the feet. Around the neck, the collar would be high to help secure outfit. The material was loose, with slits on the side only to allow for easier movement. As the dynasty progressed, the qipao became very decorated with elaborate embroideries. Certain colored silks were used to distinguish rank and position.

While the Qing Dynasty fell, the center of Chinese fashion became Shanghai, where the Western influence was highest. It was here that the form of qipao we see mostly commonly today developed: slender fit and shorter sleeves. It was also because of this Western influence that men wearing qipaos fell out of favor. Women were featured in various calendars and portraits wearing these modern qipao's, which helped to spread the popularity of this style as the image of beauty.

During the Communist Revolution, starting in 1949, the qipao was thought to be a throwback to the “old ways” and thus outlawed. People began to wear the Mao jackets and uniforms that were standard issue. However, areas outside of the Communist rule, such as Taiwan and Hong Kong, continued to make these dresses popular and a symbol of Chinese elegance.



Today, these dresses can be seen everywhere and in a variety of lengths and styles. They are very much part of fashion and even been integrated with other Western style elements to meet the ever changing definition of beauty.



Cultural Links 文化链接

阴阳五行学说影响中 国传统服饰色泽

就中国传统服饰色泽明显地受到阴阳五行学说的影响,方术家又把五行学说与占星术的五方观念相结合。青、红、黑、白、黄这五种颜色被视为正色,并以黄为贵,定为天子朝服的色泽。后来又认为天子统一的象征,代表了天下各方的颜色,因而要求天子服装颜色须按季节不同而变换,即孟春穿青色,孟夏穿赤色,季夏穿黄色,孟秋穿白色,孟冬穿黑色,形成礼俗。除了正色以外,又按阴阳之间相生相克的信仰,调配出中间色,介于五色之间,多为平民服饰采用。我国服饰的色彩,与古代五方正色的信仰相结合,构成了传统服饰的底色,代代传袭。如我国服饰冬春两季多穿蓝、黑两色衣服,正是这种古俗的传承。



Vocabulary 妙词连珠

upper outer garments 上衣
civilian clothes 便衣
informal dress 便装(便服)
cloth gown 布衣
garments 服装
fur clothing 毛皮服装
cotton clothings 棉布衣服
men's fashion 男子时装

woollen dress 呢制服装
teenagers' clothes 青少年服装
easycare clothes 日常便服
splendid attire 盛装
suit 套装
new clothes 新装
school uniform 学生服
sports wear 运动服装



burl 布结	the smaller or inner piece on the
linen button 布纽	right side of a Chinese garment
traditional cut 传统式样	- with buttons 小襟
fibula 搭扣	mandarin collar 小立领
large size 大尺寸(大号)	semi-peak lapel 中尖领
padding 垫肩	recent fashion 最近式样
front opening 对襟	latest cut(fashion) 最新式样
costume design 服装设计	round collar 圆领
back of a Chinese garment 后襟	high collar 高领
stick collar 立领	fashion show 时装展览
men's clothing 男式服装	the front 衣襟
braided button 纽结	lantern sleeve 灯笼袖
women's clothing 女式服装	snap fastener 子母扣
cape collar 披肩领	second-hand clothes 旧衣服
Chinese collar 旗袍领	spring clothing 春装
three-button coat 三粒纽	all-season clothing 四季服装
up-to-date style 时式	children's clothes 童装
movable sleeve 套袖	everyday clothes 平日服装
garment in Western style 西式服装	fashionable dress 时装
protruding tummy 小腹外凸	hand-sewed clothes 手缝的衣服



U 交通 Unit 6 Traffic



Key Sentences

流畅精句

1. Since cars started rolling off the production line, they quite literally changed our world.
自从汽车下了生产线,毫不夸张地说,它们改变了我们的世界。
2. Some of the brightest minds have come up with an alternative, a car for the 21th century.
一些精明之人正在寻找解决办法,为 21 世纪研制一种汽车。
3. Hydrogen cars will need hydrogen fueling stations to power them.
氢燃料汽车需要氢燃料站来提供能源。
4. With more highways the transport has improved a lot.
随着更多公路的建设,交通也改善了很多。
5. The rapid development of highways is another reason for the popularity in self-drive tourism.
公路的快速发展是自驾游流行普及的另一个原因。
6. Making more specific traffic rules is also necessary.
制定更为明确的交通规则也很必要。
7. The prices of domestically-produced cars fell rapidly in anticipation of tariff reductions, and have continued to do so by 10% or more a year.
国内生产的汽车价格按关税减少的预期迅速下降。一年持续下降了 10% 或者更多。
8. The government's decision to encourage private enterprise meant its grip had to ease.
政府的决定是鼓励并且放开曾经紧紧控制的私人企业。



Wonderful Paragraph 精彩片段

Paragraph 1

T需求的产生 The Birth of Demand

In China's bigger cities, the rivers of bicycles—once one of the most vivid images of urban China—have been replaced with streets jammed with cars, most of them, terrifyingly, in the hands of novice drivers. By banning or severely restricting motorcycle use in these cities, China has leapfrogged the development pattern of its Asian neighbours, where the motorbike has usually provided the newly affluent with their first taste of effortless mobility. Shanghai, home to about 9m ordinary bikes, aroused a flurry of media criticism last year by banning them from main roads in the centre. But they are less and less used these days.

To some extent, China's embrace of the car has been a predictable result of growing urban affluence. But several other factors caused demand in China, at least until a year ago, to soar beyond expectations. A huge boost came when China joined the World Trade Organisation in 2001, which required a considerable easing of barriers on car imports. The prices of domestically-produced cars fell rapidly in anticipation of tariff reductions, and have continued to do so by 10% or more a year.

Price cuts, and the introduction by foreign car companies of cheaper models (made at their factories in China), also helped put car ownership suddenly within reach of a fast-growing new middle class. "There is some similarity between the Chinese and American approach," says Jean-Claude Germain. "When somebody doesn't have the cash to buy a car he will dream and will do everything to be one day in the position to have this product." Mr Germain thinks some 50m-60m Chinese can now afford to buy one. If they had doubts, easy credit from the state-owned banks (until last year, that is) helped to overcome them.



Another crucial engine of demand was a dramatic transformation in the social and economic structure of Chinese cities. Ten years ago, most urban residents were employed by state-owned factories or other entities with links to government. They lived in housing assigned by their employers, virtually rent-free and usually close to where they worked. A bicycle, or public transport, was usually adequate to take them farther afield. The banks, too, did not lend to individuals.

Since the late 1990s, however, housing has been largely privatised. Many state-owned factories have closed down or been shifted to suburban areas to reduce pollution in the cities and make way for new development. The economic boom has been spurred by a building frenzy, which itself has been fuelled by reckless bank lending and by the government's readiness to allow developers to bulldoze the inner cities. Close-knit communities have been scattered, often to the suburbs, to places ill-served by public transport and far from places of work.

Most people in the countryside—where 60% of the population live, earning, on average, less than a dollar a day at the official rate—will never get beyond dreaming of having a car. But the psychological impact on many urban residents of the car's sudden affordability has been considerable. Until the 1990s, travel within China was restricted. A letter was required from a state employer in order to buy a plane ticket, a comfortable seat on a train or a room in a decent hotel. A citizen's life was closely monitored at home and work. The government's decision to encourage private enterprise meant its grip had to ease. Then enter the car, that symbol of freedom and status. No wonder city-dwellers could hardly wait to buy one.

Paragraph 2

“**N**新手, 请多关照”
New driver, please look after me”

Acquiring a driving licence is not difficult. Although a learner has to undergo 70 hours of training over two months, it is hard to fail the test. Ill-paid examiners are readily bribable, with the instructors acting as middle-



men and taking their own cut. Many cars on city streets display notices saying “New driver, please look after me”. The plea is in vain. The death rate on China’s roads is the highest in the world: 680 die and 45 000 are injured every day, according to the World Health Organisation, compared with around 115 deaths a day in far more motorised America.

Ownership is still minuscule in per capita terms: 7 or 8 out of every 1 000 people, compared with a global average of 120 and more than 600 in America. The number of private cars in China-about 10m-is still only half the number of cars in America at the onset of the Great Depression. But Beijing, a city of 12m people (counting only registered residents) has 2m cars, some 80% of them in private hands. A quarter of a million of these were bought in the past two years. Despite the widening of main thoroughfares (knocking down yet more residential buildings), the building of a suburban light-rail line and the opening of a new ring road in the past few years, the city’s infrastructure cannot keep up.

Concerns about congestion, parking, fuel-price increases and the possibility of a new fuel tax are beginning to dampen demand in the city, says Qie Xiaogang, a market analyst at the city’s biggest car market. The government’s decision last year to tighten bank lending for car purchases has also had a big impact. Being new to a credit culture, and having little fear of reprisals from timid state-owned banks, many Chinese had borrowed beyond their means, using falsified certificates of their income. This has created a “big financial black hole” in China’s banking system, says Mr Qie. But even with buying on credit down to 10% of transactions compared with a high of 30% in 2003, sales are booming. Many buyers at his market come in with bagfuls of cash.

Curiously, however, the car remains largely a tool for short-distance travel, usually to the office and back. The motorway network has so far failed to transform travel and leisure habits. Steve Bale of Bates Asia, an



advertising firm, says that last year fewer than 20% of car owners used their vehicles to travel out of the city at the weekend. Hitting the open road and following it wherever it leads is not, it seems, a particularly inspiring notion to the Chinese car owner. Jin Jianjun, a 46-year-old office worker in Beijing who spent this year's lunar new year holiday driving 6,000km around China with his wife and daughter, is a rare exception. He says that now is the best time to be a car owner in China, because the newly built intercity expressways are still so free of cars.

Paragraph 4

P污染的阴霾 **ollution's Haze**

The government, aware of this, is spending billions to improve public transport in the big cities. By 2008 Beijing is due to have 200km of underground track, double the current length. Shanghai's underground is due to expand from 80km to 200km by 2010, when the city will host the World Expo; by 2020, the plan is to have 810km, twice the length of London's underground system.

China's rapidly growing dependence on imported oil—one-third of it now for car use—is causing deep anxieties about the country's energy security. Petrol consumption will no doubt be curbed by taxes, better technologies or the use of alternative fuels. But demand for cars will go on surging. Ford's David Thomas estimates there are 450m people in eastern China with a purchasing power of over \$7,000 a year; \$6,000 is the usual threshold at which car-ownership begins to take off.

Growing losses in the industry, as fierce competition squeezes margins, are not deterring the manufacturers. As Mr Thomas points out, "People's desire, people's purchasing capability, the overall economic fundamentals of the country haven't changed that much." China has fallen in love with cars; and despite government efforts to cool the passion down, it burns as hot (and as noxiously) as ever.

H截至 2025 年,半数中国的汽车将使用清洁燃料 alf of China's Cars to Use Cleaner Fuels by 2025

Half of China's cars will use cleaner fuels such as energy-efficient diesel, gas and bio-fuel by 2025. Renewable and low-emission energy sources will replace traditional gasoline to drive future Chinese autos, said Feng Fei, director of the industrial economics research department with the Development Research Center of China's State Council, at a seminar. "Bio-fuel and hydrogen are the ultimate substitutes for fossil fuels," said Feng. He added that fossil fuels will remain the major source of energy for Chinese cars by 2030, but cleaner forms of them will lead the future.

Meanwhile, Feng dismissed oil made from coal, which has developed rapidly in recent years, as a major alternate energy source for automobiles. "The biggest problems of turning coal into oil are its low energy efficiency and high emission of carbon dioxide in the production process," said Feng. Three to five tons of high-quality coal is needed to produce a ton of diesel, bringing the whole energy consumption to two to three times that of gasoline-driven cars, while the burning of the fuel emits 50 to 100 percent more carbon dioxide than that of gasoline.

With a larger reserve of coal than oil, China can make oil from coal as part of the country's strategic reserves, but large scale of production runs against China's goal to improve the efficiency of energy use and cut pollution, said Feng. China has ascertained oil reserves of 24.8 billion tons and coal reserves of more than one trillion tons. The Shenhua Group, China's top coal producer, has planned to invest in three projects from 2011 to 2012 to generate 10 million tons of oil from coal. China is estimated to need 450 million tons of petroleum a year by 2020, with more than half to be imported.



Cultural Links

文化链接

反思购车热

关于汽车消费,最终的制约还是中国国情和地球环境。早在 1994 年,德国《世界报》的一篇文章就这样写道:“一个 10 亿多人口的民族开始大规模消费了。谁也不能禁止他们走消费之路,也不能责怪他们。但是,中国人在通往富裕生活的长征途中不可以走老的工业化国家所走过的错误,否则,全世界的生态系统就会完全乱套。中国每 1 000 人中只有 1.2 辆车,而德国西部有 510 辆。要达到同样水平,中国需要 6 亿辆车,这些车排列起来可以绕地球 67 圈。地球受得了吗?”



Vocabulary

妙词连珠

soar 剧增

tariff 关税

ownership 所有权

domestically 国内

dramatic 戏剧性的

transformation 变化

psychological 心理上的

navigate 驾驶

convenient 方便的

flexible 灵活的

transport 交通运输

flock 大群

tourism 旅游业

long-route operation 长途运行

single-deck bus 单层汽车

short-route operation 短途运行

off-peak hours 非交通拥挤时间

motor omnibus (coach) 公共汽车

circular route 公共汽车环行线

suburban bus service 公共汽车郊线

taxi company 出租汽车公司

public transport company 公共运输
公司

ministry of communication 交通部

car (auto) park; parking lot; motor
pool 停车场

regular bus service 班车服务

peak traffic 高峰交通

peak hours 高峰时间

urban bus service 公共汽车市线

rush hours 交通拥挤时刻

street traffic 街道交通

monthly ticket 月票

freight road transport; road haulage

公路货运

traffic mileage 交通周转量

blacktop 柏油路

motorway 高速公路

sky way 盘山公路

main(arterial)street 主要街道

quick line 快行线

network of roads 公路交通网

highway bridge 公路桥

flyover 立交桥

no passing 禁止超车

no hooter 禁止鸣喇叭

maximum speed 速度限制

safety driving 安全驾驶

traffic patrol 交通巡逻队

ordinary driver's licence

普通驾驶执照

road neglect 道路失修

road traffic accident 公路交通事故

traffic congestion(jam) 交通拥塞

motoring offence 违章驾驶

6 社交礼仪与文化风俗

Social Etiquette and Cultural Customs

Unit 1 Social Etiquette

Key Sentences 流畅精句

1. China has often been referred to as the Nation of Etiquette.
中国经常被称为“礼仪之邦”。
2. Closely intertwined with “guanxi” is “renqing” an important vehicle in Chinese social exchanges.
与“关系”最密切的是中国社交之中最重要的交流方式——人情。
3. “li” can be understood as doing the proper things with the right people in the appropriate relationships.
“礼”被理解为在适当的关系中与合适的人做正当的事。
4. It is the worst thing for a Chinese to lose face.
对于中国人来讲,最糟糕的事就是丢面子。
5. Someone who has no connections would be despised.
一个没有关系网的人会被轻视。
6. Keqi not only means considerate, polite, and well mannered, but also represents humbleness and modesty.
客气不仅意味着“考虑周到、礼貌、良好风范”,也代表着“谦逊和虚心”。



Wonderful Paragraph 精彩片段

Paragraph 1

E 礼节 Etiquette

China has often been referred to as the Nation of Etiquette. According to many westerners, however, Chinese people often act in what appears to be a discourteous manner. The reason for this anomaly lies in the different cultural and historical views of social decorum. In order to avoid unnecessary mistakes and embarrassment during communications, a better understanding of Chinese etiquette is essential.

Paragraph 2

F 家庭互访 Family Visiting

In China, a gift is also necessary when visiting a family. But it is not as complex as the above situation. Usually, flowers, common fruits and food are okay. As for alcohol, you had better check whether the person enjoys it or if they have such a hobby. During lunch time, hosts will ask you to have more food or alcohol. If you do not want to disappoint them, you can have a little more according to your situation. If you are truly full, you had better refuse directly, otherwise, the hospitable hosts will continue to refill your bowl.

Paragraph 3

“R” 人情 Renqing

Closely intertwined with “guanxi” is “renqing”, an important vehicle in Chinese social exchanges. “renqing” which literally translates as “human feelings” is defines by one western scholar as covers not only sentiment but



also its social expressions such as the offering of congratulations, or condolences or the making of gifts on appropriate occasions. The rule of renqing in Chinese society as fellows: “if you have received a drop of beneficence from other people, you should return to them a fountain of beneficence.” A Chinese who has done a favor for you automatically feels that he or she is owned a favor from you in return. Actually “renqing” follows Confucian notion of reciprocity. There are many Chinese expressions that associated with “renqing”, such as giving somebody a “renqing” (song renqing) owing somebody a “renqing” (qian renqing) ect..

Paragraph 4

“Li” 礼

“renqing” is related to another Confucian concept “li”. “li” in above when I talk about Confucius philosophy. Here I should add that “li” in Chinese has many meanings in English expression such as “etiquette”, “decorum”, “protocol”, “rites”, “propriety”, “ceremony”, “rule of conduct”, “courtesy”, “politeness”, and so on. In Confucius’s time, however, the term “li” originally referred to “the social hierarchy and order of the salvery system of the Zhou Dynasty (dating back to 1100 B. C.), which regarded by Confucius as an ideal model of any society. It was not until the publication of the book “li ji” (On li) 200 or 300 years after Confucius that the current meanings of “li” came into use.

Confucianism stresses responsibility of individuals, who must behave according to certain prescribed principles of “li”. “li”. “li” dictates the manner in which Chinese position themselves in hierarchical society and perform their roles accordingly. Therefore, “li” can be understood as doing the proper things with the right people in the appropriate relationships.

Paragraph 5

“**M**面子”
Mianzi

The idea of shame, usually expressed as “face” could be loosely defined as the “status” or “self-respect” in Chinese and by no means alien to foreigners. It is the worst thing for a Chinese to lose face. Never insult, embarrass, shame, yell at, or otherwise demean a person. Since all these actions would risk putting a Chinese in a situation that he might lose face. Neither try to prove someone wrong nor shout at him in public. In order to get a successful effect without letting a Chinese lose face, any criticism should be delivered privately, discreetly and tactfully, or else, just opposite to an outcome you desire may result.

Paragraph 6

“**G**关系”
Guanxi

Throughout much of Chinese history, the fundamental glue that has held society together is the concept of guanxi-relationships between people. It is very important for the Chinese to have good relationships. They often regard good social relations as a symbol of personal ability and influence. Someone who has no connections would be despised.

Paragraph 7

“**K**客气”
Keqi

Keqi not only means considerate, polite, and well mannered, but also represents humbleness and modesty. It is impolite to be arrogant and brag about oneself or one's inner circle. The expression is most often used in the negative, as in buyao keqi, meaning “you shouldn't be so kind and polite to me,” or “you're welcome.”

Chinese seldom express what they think directly and they prefer a



roundabout way, or like to show their emotions and feelings in public. They rarely greet people with a handshake, (although this is changing within the business world) although this is very popular among foreigners, to say nothing of embracing or kissing when greeting or saying good-bye. Consequently, it is better not to behave in a carefree manner in public, even though you are well-intentioned. Also, it is advisable to be fairly cautious in political discussions. Do not push yourself forward, or else you may feel unwelcome.

Paragraph 8

G 送礼 Gift Giving

“Courtesy demands reciprocity”, goes an old Chinese saying, and the advice is an indispensable part of social interactions. It is important to both private and business relationships. The best choice for the initial meeting is a gift that expresses some unique aspect of your country. The gift packaging should be red or any other festive color. White and black are ominous and should be avoided. It is not proper, and is even considered to be unfortunate, to take a clock as a gift or to choose one having to do with the number four, which sounds like death in Chinese. Even though even numbers are considered as good luck, the number four is an exception. Do not brag about your gift in front of the recipient, and you should use both hands when presenting it. Generally, the recipient may graciously refuse the present when first offered. In this case, you should correctly assess the situation and present it once again. If the recipient did not open your gift, it does not mean that he or she is not interested in it. It is polite to open it after you leave.

Paragraph 9

“**G** 免礼”情况 Gifts to Avoid

Scissors, knives, or other sharp objects can be interpreted as the seve-



ring of a friendship or other bond. As a gesture of friendship, if you do want to give these items as a gift, ask your friend to give you a very small amount of money, such as 10 cents or One RMB in return for this gift. By doing so, you would have “sold” it to him rather than given it to him.

The following items are to be avoided as they are associated with funerals:

Straw sandals

clocks

handkerchiefs

gifts or wrapping paper in white, black, or blue



Cultural Links

文化链接

中国人的面子、关系与客气

羞耻这个概念,通常被表达为“面子”,大致的含义是“地位”或者“自尊”。在中国,最糟糕的事莫过于失了面子。所以,千万不要对一个人进行侮辱、羞辱或者对其大吼,让其尴尬等。因为这样会让一个中国人感觉到失了面子。千万不要证明某人错了,或者在公共场合对其吼叫。为了能有有效的传达意见而不让中国人丢了面子,任何的批评都应该私下传递,而且方式要巧妙而谨慎。否则,你将事与愿违。

纵贯中国的历史,一个维系社会的基本粘合剂就是关系这个概念,也就是人与人之间的关联。对中国人来说,有良好的关系是十分重要的。他们往往将拥有良好的社会关系看成是一个人能力和影响力的象征。一个毫无关系的人将会被轻视,而且最多只能算半个中国人。

客气并不只是包含考虑周详、礼貌文雅和举止端详,还表现在谦逊和谨慎。对自己或者自己的圈内人表达的傲慢或者自夸都是不礼貌的。表达的时候,通常要以否定的形式,比如“不要客气”,意思是说“你不必对我这么关心、礼貌”或“不用谢”。



Vocabulary

妙词连珠

new friend 初交	principal guest of the day 当天的主宾
nodding friend 点头之交	paying a visit at somebody's house 登门拜访
friend in-friend-only 泛泛之交	visiting one's friends 访友
fellow worker 工友	informal invitation 非正式邀请
old(/close) friend 故交	long-standing friendship 老交情
deceased friend 故友	personal friendship 私人交情
foreign friends 国际友人	giving a present; sending gifts 送礼
friend in need 患难之交	visiting one's relatives 探亲
family friend 家庭共同的朋友	surprise(/sudden) visit 突然访问
business associate(/partner) 经商伙伴	receiving(/entertaining) guests 招待
old acquaintance 旧交	客人
fast(/steady/unfailing)	formal visit 正式拜访
friend 可靠的朋友	refined and courteous; urbane 彬彬有礼
old partner(/workmate) 老搭档	return salute 答礼
old friend 老交情	excessive politeness 过分礼貌
old friend 老朋友	welcoming ceremony 欢迎仪式
bosom friend 知交	sham courtesy 假客气
bosom friend 知己	courteous 客气
most intimate(/best) friend 至交	civilities 客套
intimate(/bosom) friend 挚友	courtesy demanding reciprocity 礼尚往来
calling on 拜访	courtesy 礼节
paying a New Year call 拜年	ceremony 礼仪
offering birthday felicitations 拜寿	discourtesy 失礼
informal dinner 便宴	dropping a courtesy 行屈膝礼
guest 宾客	due courtesy 应有的礼节
first(/first-time) visit 初访	
return call 答拜	
neglecting(/slighting) 怠慢(客人)	



U 生活礼仪

Unit 2 Chinese Manners in Daily Life



Key Sentences

流畅精句

1. Chinese etiquette states that the best way to speak is softly and with one's head slightly bowed.
中国礼仪认为最好的讲话方式是温和的,并稍稍地低头。
2. Negative replies are considered impolite.
否定的回答被认为是不礼貌的。
3. In China people should be addressed with a title and their name.
在中国,人们的称呼要加头衔和名字。
4. It is common social practice to introduce the junior to the senior, or the familiar to the unfamiliar.
把小辈介绍给长辈,或者把熟悉的人介绍给陌生人是普遍的社交习惯。
5. Handshaking is considered formal greeting behavior in China.
在中国,握手被认为是正式的问好方式。
6. If you visit a school, theater, or other workplace, it is likely that you will be greeted with applause as a sign of welcome.
如果你参观学校、剧院、或其他办公地点,你会接受到作为欢迎标志的掌声。
7. People often judge others by their character.
人们常常通过人品来判断他人。
8. The best road to a better life is to be a better person.
要生活得更好,最好是使人品更好。



Wonderful Paragraph 精彩片段

Paragraph 1

S 讲演与打招呼习俗 Speech and Greeting Conventions

Chinese etiquette states that the best way to speak is softly and with one's head slightly bowed. "Answering back" to those older is considered ill-mannered; the advice of elders should be accepted. Children who answer back or swear are considered bad mannered and their parents are held responsible.

Chinese men speaking loud are not considered bad mannered; a woman speaking loudly is, and may have abuse and ridicule heaped upon herself.

The correct way of greeting a person is very important in Chinese culture; inappropriate greeting is considered very much undesirable. Among strangers, acquaintances or at formal occasions the greeting "Ni Hao" meaning, literally "you good?" is used. The phrase "Have you eaten?" is used as a more familiar greeting and testifies to the centrality of food in Chinese culture.

The Chinese tend not to greet those close to them with greetings that may bear a negative slant such as "you're looking sad" or "you're looking tired": this is deemed improper. In formal contexts, or when addressing an elder or person with high status it is considered highly inappropriate and rude to address the person by their given name. They should be addressed according to their designation, for example "Mr Tang, Doctor Liu, Chairman Lee" etc.

C 谈话 Conversation

Negative replies are considered impolite. Instead of saying “no”, answer “maybe”, “I’ll think about it”, or “We’ll see” and get into specifics later.

You may be asked intrusive questions concerning your age, income, and marital status. If you don’t want to reveal this information, remain polite and give an unspecific answer. Don’t express irritation with the questioner, since “losing face” has such negative implications in this culture. On the other hand, unless you are a very familiar personal friend, do not ask your Chinese hosts about their family although, typically, you can ask “How old is your child?”, “How long have you been in the work force?” or “Where is your child studying?” as a means of determining their marital status and age.

In Chinese culture, the question “Where have you been?” is the equivalent to “How are you?” in North America; it’s just a superficial inquiry that does not require a literal-minded, detailed answer.

You may make general inquiries about the health of another’s family, such as “are all in your family well?”

During a meal, expressing enthusiasm about the food you are eating is a welcome, and usually expected, topic of conversation.

“Small talk” is considered especially important at the beginning of a meeting.

Paragraph 3

A 称呼 Addressing Others

In China people should be addressed with a title and their name. If a person does not have a professional title, use “Mr.”, “Mrs.”, “Miss”, “Comrade”, plus their last name. If a person does have a professional or



official title they should be addressed as “General”, “Committee Member”, “Bureau Chief”, ect. whenever possible.

Paragraph 4

介绍

Introduction

It is common social practice to introduce the junior to the senior, or the familiar to the unfamiliar. When you start a talk with a stranger, the topics such as weather, food, or hobbies may be good choices to break the ice. To a man, a chat about current affairs, sports, stock market or his job can usually go on smoothly. Similar to Western customs, you should be cautious to ask a woman private questions. However, relaxing talks about her job or family life will never put you into danger. She is usually glad to offer you some advice on how to cook Chinese food or get accustomed to local life. Things will be quite different when you've made acquaintance with them. Implicit as Chinese are said to be, they are actually humorous enough to appreciate the exaggerated jokes of Americans.

Paragraph 5

H握手,鞠躬,点头

Handshaking, Bowing, Nodding

Chinese used to cup one hand in the other before the chest as a salute. This tradition has a history of more than 2000 years and nowadays it is seldom used except in the Spring Festival. And shaking hands is more popular and appropriate on some formal occasions. Handshaking is considered formal greeting behavior in China. It is used to show respect, but only if the person is someone important, like a government official or a businessman. The grip should be firm, but not overly strong, and should not be prolonged because Chinese, like other Asians, prefer a brief handshake. After shaking hands, you may exchange your name or the title of your company with each other and then proceed to carry out the affairs. Bowing, as to convey respect to the higher level, is often used by the lower



like subordinates, students, and attendants. But at present Chinese youngsters tend to simply nod as a greeting. To some extent this evolution reflects the ever-increasing paces of modern life.

Paragraph 6

P公共行为 Public Behavior

The following are some general rules to remember when in public places in China: The Chinese will nod or bow slightly as an initial greeting.

Handshakes are also popular, but you should wait for your Chinese counterpart to initiate the gesture.

If you visit a school, theater, or other workplace, it is likely that you will be greeted with applause as a sign of welcome. In turn, you should applaud back. Avoid making expansive gestures and using unusual facial expressions. The Chinese do not use their hands when speaking.

Some hand gestures are necessary: To summon attention, turn your palm down, waving your fingers toward yourself. Use your whole hand rather than your index finger to point.

The Chinese, especially those who are older and in positions of authority, disliked being touched by strangers.

Acknowledge the most senior member in a group first.

Smiling is not as noticeable in China, since there is a heavy emphasis on repressing expression.

It is common for members of the same sex to hold hands while in public. Other public displays of affection between the sexes are frowned upon.

Do not put your hands in your mouth, as it is considered vulgar. Don't bite your nails, pick your teeth, or other similar practices.



Cultural Links

文化链接

藏区的绝对禁忌

在藏区接待客人时,无论是行走还是言谈,总是让客人或长辈为先,并使用敬语,如在名字后面加个:“啦”字,以示尊敬和亲切,忌讳直呼其名。迎送客人,要躬腰曲膝,面带笑容。室内就坐,要盘腿端坐,不能双腿伸直,脚底朝人,不能东张西望。接受礼品,要双手去接。赠送礼品,要躬腰双手高举过头。敬茶、酒、烟时,要双手奉上,手指不能放进碗口。

藏族人绝对禁吃驴、马肉和狗肉,有些地区也不吃鱼肉。敬酒时,客人须先用无名指蘸一点酒弹向空中,连续三次,以示祭天、地和祖先,接着轻轻呷一口,主人会及时添满,再喝一口再添满,连喝三口,至第四次添满时,必须一饮而尽。

吃饭时要食不满口,咬不出声,喝不出响。喝酥油茶时,主人倒茶,客人要待主人双手捧到面前时,才能接过来喝。禁忌在别人后背吐唾沫,拍手掌。行路遇到寺院、玛尼堆、佛塔等宗教设施,必须从左往右绕行。不得跨越法器、火盆。经筒、经轮不得逆转。忌讳别人用手触摸头顶。



Vocabulary

妙词连珠

conceited (proud/imperious) carriage	傲慢仪态	decent behaviour	举止得体
courteous (polite) behaviour	彬彬有礼的举止	shameful act	可耻行为
gait	步态	company manners	客套
virtuous action	德行	fine gesture	宽宏大量
dignified carriage	端庄仪态	daily (everyday) conduct	日常行为
demeanour	风度	gentlemanlike manner	绅士般风度
graceful carriage	风度潇洒	gentlemanly bearing	绅士风度
squeamishness	娇气	nervous mannerism	神经质的习惯动作
		gesture	手势



modest bearing 淑静举止	courteous conduct 有礼貌的行为
cultured manner 斯文举止	sullen behaviour 愠怒态度
calm and collected manners 泰然自若的样子	stately gait 庄重步态
insinuating manner 讨好状	natural pose 自然姿态
swanlike pose 天鹅般的姿势	best posture 最佳姿势
generous behaviour 为人慷慨	seated (sitting) posture 坐姿
mild manner 温和态度	be concerned about facesaving 爱面子
good manners 文明礼貌	be smooth and slick 八面玲珑
refined manners 文雅的态度	fawning on 巴结
unreasonable conduct 无理行为	saving face; face-saving 保全面子
act of insulting nature 侮辱性行为	whistling 吹口哨
indecent act 下流行为	boasting 吹牛
act 行为	making fun 打哈哈
serious manner 严肃态度	apologizing 道歉
platform manners 演讲般风度	shrugging one's shoulders 耸肩
graceful position 优雅举止	picking one's teeth 剔牙
easy carriage 悠然自得的风度	showing filial obedience 孝顺
amicable (friendly) manners 友好姿态	enjoying due respect 有面子



U 餐饮习惯 Unit 3 Eating Customs



Key Sentences

流畅精句

1. Talking about eating habit, unlike the West, where everyone has their own plate of food, in China the dishes are placed on the table and everybody shares.
谈到饮食习惯,与西方人采用的分餐制不同的是:在中国,人们把菜肴摆放在桌子上然后大家一起享用。
2. Chinese are very proud of their culture of cuisine and will do their best to show their hospitality.
中国人对他们的烹饪文化很骄傲,并会尽力表示热情。
3. Sometimes the host will serve some dishes with his or her own chopsticks to guests to show his or her hospitality.
有时候主人会用自己的筷子给客人夹菜,以示热情。
4. Eating Chinese food would not be as enjoyable if the wrong utensils were used.
如果用错餐具的话,吃中国食物会令人感到不愉快。
5. When dining with Chinese friends or business partners, it is always better for foreigners to try learning how to maneuver the chopsticks.
如果与中国朋友或商业伙伴吃饭;外国人先试着练习如何使用筷子比较好。
6. Chinese people have begun to be more scientific about food intake and now seek a harmonious relationship with nature.
中国人对食品摄入这个问题的态度变得更为科学,他们正在寻找与自然的和谐关系。



Wonderful Paragraph

精彩片段

Paragraph 1

F家庭饮食 amily Meals

Though customs and the kinds of food eaten vary according to region, it is most common for Chinese families to gather for three meals a day. In some areas and at some times of the year, laborers may have only two full meals a day, but when possible, they supplement these with up to three smaller ones, often taken at tea houses. There is not, in general, the strong association we have in the West between the type of food and the time of day it should be served (say, eggs for breakfast, a sandwich for lunch, pot roast for dinner). The sorts of dishes served at the two or three main meals are pretty much the same. The goal in planning, however, is to provide a number of dishes at each meal, so that, rather than experiencing difference by comparison between one meal and the next, each meal includes, in itself, a satisfying array of elements.

Paragraph 2

T饭的材料 he Stuff of the Meal

The center of the Chinese meal is fan, or grain. So much so, that the meal itself is called hsia fan, "a period of grain." In the South and among urban families in other areas, the fan may be rice or rice products, but rice is expensive, as is the wheat eaten in the North in the form of cooked whole grains, noodles, or bread. Depending on the region, then, less prosperous families might make their meals of millet, sorghum, or corn. The meats and vegetables we think of as the focus of the meal are known as ts'ai, which means something like "side dishes" —one could almost go so far as to call them condiments for the fan.



Paragraph 3

P座位安排与上菜礼仪 Place Settings and Serving Etiquette

An individual place setting for an everyday meal includes a bowl of fan, a pair of chopsticks, a flat-bottomed soup spoon, and a saucer. Instead of a napkin, a hot towel is often provided at the end of the meal for the diner to wipe his hands and mouth. The meat and vegetable dishes are laid out all at once in the center of the table, and the diners eat directly from the communal plates using their chopsticks. Soup is also eaten from the common bowl. Rather than for serving oneself a separate portion, the saucer is used for bones and shells or as a place to rest a bite taken from a communal plate when it is too large to eat all at once. It is perfectly acceptable to reach across the table to take a morsel from a far-away dish. To facilitate access to all the dishes, Chinese dining tables are more likely to be square or round, rather than elongated like their western counterparts.

Paragraph 4

W谁先吃及如何吃 Who Eats When and How

Eating begins in order of seniority, with each diner taking the cue to start from his or her immediate superior. Children are taught to eat equally from each ts'ai dish in turn, never betraying a preference for a particular item by eating more of it, never seeming to pause to choose a specific bite from the plate. In order to cool the soup a bit and to better diffuse the flavor in the mouth, soup is eaten by sipping from the spoon while breathing in. This method, of course, produces the slurping noise that is taboo in the West. To eat fan, a diner raises the bowl to her lips and pushes the grains into her mouth with chopsticks. This is the easiest way to eat it and shows proper enjoyment—eating fan from a bowl left sitting on the table suggests dissatisfaction with the food. The diner must finish all the fan. To leave even a grain is considered bad manners, a lack of respect for the labor re-



quired to produce it.

Paragraph 5

A 附加食物 Accompaniments

Neither beverages nor dessert are commonly served with a meal. People drink tea nearly all day, but at meals soup is usually the only liquid provided. At special events there may be wine or liquor, but the water that westerners drink with their meals is never present. Sweet foods are usually reserved for special events, where they are served between courses, or for small meals at tea houses.

Paragraph 6

A 中式宴会 Chinese Banquet

Banquets are held to celebrate the New Year, the Moon Festival, weddings, and other special occasions. Each event is associated with particular treats—filled moon cakes for the Moon Festival or New Year's pudding, for example—but there are also many common characteristics and ceremonies involved. A banquet acquires much of its festive character through 2 elements: the release from some everyday eating customs (usually those that impose restraint) and the exaggeration of others. At a banquet, for example, rice doesn't need to be treated as the center of the meal, but the respectful interaction between guest and host, a commonplace, must be performed with extra gusto.

Paragraph 7

G 入场 Getting In

The meal begins with the entry of the revelers into the banqueting room. An elaborate ceremony of deference may take place at the door, where the most honored guest is supposed to enter first. Two or more



guests may hold up this entry for some time, each insisting that the other is more worthy of this honor. The ensuing debate can, among good friends, lead to a bit of pushing, as the struggle escalates. Once through the door, the process may begin again, this time over the issue of precedence at the table. Usually, the guest of honor sits directly across from the host, who takes the least honorable seat near the serving door.

Paragraph 8

S上菜 Serving the Meal

Regular Chinese meals are served all at once, but a banquet is about bounteousness, a host's generosity and prosperity, and the joy of celebration, so the food is brought in many successive courses. In a further display of exaggerated courtesy, the host apologizes in advance for the meager and ill-prepared meal about to be served. Hot towels are distributed at the beginning and end of the meal.

In a dramatic reversal of everyday habit, banquets consist solely of special dishes. The meat and vegetables that serve as side dishes at regular meals become the focus, and fan, or grain, which is normally so important that every last grain must be consumed, is relegated to the very end of the meal and guests need only to pick at the fan, indicating their supreme satisfaction. To eat one's rice at a banquet might hint that the host failed to provide enough food.

Paragraph 9

W饮料 What Is Drunk

Alcohol is very rarely served at everyday meals, but it plays an important role at banquets. In the West, the type of alcohol must match the meal according to set customs, and often the guests' special preferences must be accommodated. This is not the same in China, where the host often decides on one sort of alcoholic beverage, either a wine or liquor, which will



be served throughout. Wine glasses are traditionally filled at the start of each course. The banquet will probably be marked by guests challenging each other to drinking games throughout the evening.

Paragraph 10

C“开饭” **Commencement of the Meal**

The meal begins with a toast by the host, after which there is a long moment while the guests engage in the ceremony of beginning—the degree of politeness exhibited by a guest at this stage increases with every moment he waits to start eating. Throughout the meal, the host displays great solicitousness for the guests. Guests may refuse offers of food or drink two times or more without being taken at their word—or, of course, without really meaning their polite refusals.

Paragraph 11

T就餐过程 **he Courses**

The first course is an even-numbered selection of cold dishes, eight or ten are traditionally served. After the cold course comes a showy soup such as shark's fin soup or bird's nest soup. The guests help themselves to the dishes at a banquet, but the soup is served by the host, and much drinking and toasting accompanies. Following the soup comes a decorative meat dish. More courses follow—lobster, pork, scallops, chicken. Between the courses, a variety of sweets are brought out. Peking duck with scallion brushes, hoisin sauce, and thin pancakes is often served in the middle of the festivities. Traditionally, the final course is a whole fish, which is placed on the table with its head is pointed toward the guest of honor. Throughout the meal, the guests pay elaborate compliments to the food. Enjoyment of the food offered is much more important than sparkling dinner table conversation. At a banquet, the food itself is the medium communicating the host's good wishes and the joy of the celebration.



Paragraph 12

T客人优先 **he Guest Gets the Best**

The guest of honor naturally receives the choicest morsels, and is expected to lead the way when necessary. With a fish course, the fish head would be left for the guest of honor—and it is the most nutritious part (the eyes and lips are the valued delicacies offered to the senior lady present). The platter holding the fish will always be laid on the table in such a way that the fish head points towards the guest of honor (at family meals, the head faces the head of the family). If visitors find that they are the guest of honor and are unwilling to accept the duties involved, they should always delegate the honor to the person on their left, or politely turn the platter so that the fish head faces the host.

At the end of the meal, when the guest of honor feels that everyone appears to have had their fill of post-prandial brandy or ceremonial final cups of tea, he should rise. In theory, no other diner can rise until the guest of honor has, and such a social nicety has often resulted in a meal being very lengthy! Nowadays, however, the host will usually give an appropriate, discreet hint to the guest of honor.

In a restaurant, the signs that a meal is ending are more obvious. A bowl of fruit will be presented, fresh towels will be provided for wiping mouths and hands, and the final pot of tea - a ceremonial farewell greeting - will not be refilled.

Paragraph 13

S饭店就座就餐风俗 **eating & Dining Customs in Restaurant**

If a Chinese dinner has been arranged in a restaurant, the host will usually sit nearest the kitchen or service door. Then he will be in the least-favored position - sitting where the waiter will stand while serving individual portions of food (the waiter's "mark" being his serving utensils laid on the



table). Some hosts, however, seat their most junior guests or family members at this slightly awkward spot so that the host can talk more easily to guests on either side of him. It is also becoming more common for hosts to sit next to foreign guests of honor.

Should you find yourself in one of the “junior” seats on either side of the server’s position, take comfort from the fact that your fellow diners are either even more “important” or older than you and you are honored to be sitting with them, or your host has flattered you by deciding you are one of the least status-conscious guests!

Whatever your table position is, you may be expected to make at least one toast during the meal—to the course which is about to commence, if necessary, when everyone else has used up all socially-acceptable topics of mutual esteem! Every person stands up for a moment, raises his or her glass, and finds out who has the strongest constitution!

Taking one’s turn is also expected for tea-pouring at smaller gatherings where each guest leans over or rises to fill fellow-diners’ tea cups. The almost surreptitious finger-tapping on the table that greets the pouring service is said to date back to a ploy invented by a Qing Dynasty emperor. While making an incognito tour of South China, the emperor visited a teahouse. In order to maintain his cover as an ordinary member of a party of travelers, the emperor took his turn at pouring tea for his companions. They started to acknowledge this astonishing honor by bowing in the usual fashion but the emperor told them they could simply tap the table with three fingers - two of which would represent their prostrate limbs, while the third finger would symbolize their bowed heads. The custom survives in Hong Kong and South China as a silent token of thanks for the gesture. Other, older habits have been known to make some visitors a little uncomfortable when not used to fellow diners slurping their soup, laying discarded bones on the tablecloth, and audibly making a meal of a meal.

The second habit is dying out now that most restaurants provide side-plates for bones but it is still possible to see waiters clearing a table by sweeping everything into the middle of a tablecloth—rice bowls, chop-



sticks, bones and all—in order to have a vacant table as quickly as possible.

As for meal-time noises, they are considered sounds of culinary appreciation, the slurping of soup also being an acceptable way of cooling it down before it burns the tongue.



Cultural Links

文化链接

蒙古族筵席礼节——劝酒

蒙古民族的节日礼宴有敬酒、劝酒、祝酒的习俗。在酒宴开始之时，一般要唱着赞歌敬酒三巡，并诚挚地请客人干杯。蒙古民族历来有跪着劝酒的习俗，客人不饮干，劝者不起立。按照蒙古民族的传统习俗，客人饮酒必须一饮而尽，否则被认为看不起主人。

元代宫廷宴会的礼仪隆重。马可波罗对此也有记载：“当忽必烈饮酒时，朝臣和所有在场的人都同样匍匐在地，同时一个庞大的乐队鼓乐齐鸣，直到陛下饮完后才停止奏乐，于是，所有的人从地上爬起，恢复原来的姿势。”由此可见蒙古民族宫廷礼俗之隆重。



Vocabulary

妙词连珠

simple diet 粗茶淡饭

varied diet 多样化饮食

homely (/simple) fare; potluck 家常便饭

home diet 家庭食物

local (/native) food 家乡风味

convenience food 简便食品

viands 精美食品

appetizing food 开胃食品

low-priced diet 廉价食物

cooked wheaten food 面食

hunger-deferring food 耐饥食物

light food 清淡食品

special diet 特别饮食

uncooked food 未煮食物

fatless food 无脂食品

preserved food 腌制食物

digestible (/soft) food 易消化食品



aliment 营养品	giving up drinking 戒酒
heavy food 油腻食品	drink offering 敬神酒
fried food 油炸食物	drinking song 酒歌
wholesome food 有营养食品	heavy drinker 酒量大
steamed food 蒸制食物	drinker's wager game 酒令
principal (staple) food 主食	raising one's glass (to propose a toast) 举杯
boiled food 煮熟食物	carousal 喧闹的酒宴 clinking glasses
carousing 畅饮	碰杯
pouring wine 倒酒	
mutual toasting by the bridegroom and the bride on their wedding day 交杯酒	wine tasting 品酒
	drinking a toast 祝酒
	toast 祝酒辞



U 文化象征与幸运数字

Unit 4 Cultural Symbols and Lucky Number



Key Sentences

流畅精句

1. Dragon is a fictitious animal but has the most influence and impact on the Chinese.
龙是一种虚构出来的动物,但却在中国人心中有着巨大的影响与冲击。
2. The Chinese dragon is often seen as a symbol of divine protection and vigilance.
中国龙经常被认为是神圣的保护和警戒之道。
3. Ancient Chinese often use bamboo in language to mean “the people of upright, haughty and aloof with high moral principle”.
古时候的中国人经常用竹子象征具有正直、清高的品格的人。
4. Chinese characters usually have one or more meanings and some of them are particularly loved by Chinese people.
汉字通常会有一种或多种意思,有一些是中国人特别喜爱的。
5. Numbers came into use about 5 000 years ago in China.
大约在 5 000 年前的中国,数字得到应用。
6. People believe that some numbers can bring fortune and luck, and some may bring misfortune and even disaster to them.
人们相信有些数字可以带来财富与好运,而有些则会带来霉运甚至灾难。
7. In China, the mystery of numbers has been much influenced by the concept of Yin and Yang.
在中国,数字的神秘之处在于它受到了许多阴、阳概念的影响。



Wonderful Paragraph

精彩片段

Paragraph 1

A 民族象征 National Symbol

From the beginning, the dragon was attributed with various divinities, and was said to be the god of rain, thunder, cloud and wind. The carriage of the Sun God was drawn by six dragons. The Candle Dragon in the north was the God of Light. The Ying Dragon in the south was the God of Water and War who helped Yu, the legendary founder of the Xia Dynasty (c. 21 st-16th century BC), tame floods and battle wars during the prehistoric period. The Kui Dragon of the East Sea was the Muse of the east; and the Black Dragon was the God of Celestial Positions. The Great Dragon was said to have nine sons, who had interests in different fields such as music, sports, law, architecture and religion, so this dragon governed almost everything except marriage and love.

When praying for favorable crop weather, the Chinese people used to create dragon images to contact the dragon god. Today's dragon dances were rituals designed to beseech the dragon for abundant rain and harvest. The ancient people in the lower and middle reaches of the Yangtze River cut their hair and tattooed their bodies to convince the dragon god that they were similar to him so that he would not harm them. Today's dragon-boat race was originally intended to entertain the dragon god.

According to ancient Chinese mythology, the dragon stalked across the sky, carrying wind, cloud, thunder and lightning, and dived into seas, causing terrifying waves. It had infinite power and was predictable. Hence the ancient saying, "You never see the dragon's whole body." In paintings, dragons can always be seen half hidden behind clouds, imparting a mystique. In 501 BC, Confucius, the most famous philosopher in Chinese history, asked Lao Zi, another great philosopher, for the third time about rites of civil-



ity. Lao Zi's philosophical theory and his criticism on the slave owning system so shocked and so inspired Confucius that he was entranced for three days. He sighed to his pupils that Lao Zi was as mysterious and unpredictable as the dragon, that his theories were integral when joined, and like scattering clouds when apart. Lao Zi's surname was "Li", so later on all the people with the surname "Li" were called "the dragon family".

Paragraph 2

B竹 bamboo

Bamboo grows in the south of China and is characteristic for its green in summer and in winter. Although it is hollow inside and has joints in its outward appearance, bamboo is tall and solid in texture and always stands straight. Ancient Chinese often use bamboo in language to mean "the people of upright, haughty and aloof with high moral principle".

But why is the person of virtue the association of bamboo? Bamboo is characteristic for its firm roots which imply the firm and indomitable spirit of a noble person. For its tall and straight outlook, bamboo is symbolic of "straightforwardness and impartiality" of a person; bamboo is also noted for its outward hard texture and the "inside hollowness", which implies the "unselfishness" of a person; and lastly bamboo is featured for its "joints" jie implies here high moral principle and moral courage. Today the popular expression noble character and sterling integrity comes in fact from the image of bamboo joints. So, people often associate gentlemen or persons of virtue "Xian Shi" with the noble quality of bamboo.

There are many collocations with bamboo but the more commonly used ones are zhubo and zhuma is bamboo slips and silk, used for writing during ancient times, when there was no paper then is the bamboo stick used as a toy horse. So zhuma zhiyou refers to "the friendship during childhood". Another very popular expression today is green plums and bamboo horse, which means "a girl and a boy play innocently together; a man and a woman who had an innocent affection for each other in childhood".

L 幸运象征 Lucky Symbols

Chinese characters usually have one or more meanings and some of them are particularly loved by Chinese people. Here is the top ten list of the lucky ones.

1. Fu-Blessing, Good Fortune, Good Luck

Fu is one of the most popular Chinese characters used in Chinese New Year. It is often posted upside down on the front door of a house or an apartment. The upside down fu means good luck came since the character for upside down in Chinese sounds the same as the character for came.

2. Lu-Prosperity

It used to mean official's salary in feudal China. Fengshui is believed to be the Chinese way to health, wealth and happiness.

3. Shou-Longevity

Shou also means life, age or birthday.

4. Xi-Happiness

Double happiness is usually posted everywhere on Chinese weddings.

5. Cai-wealth, money

Chinese often say money can make a ghost turn a millstone. It is to say money really can do a lot of things.

6. He-harmonious

People harmony is an important part of Chinese culture. When you have harmonious relations with others, things will be a lot easier for you.

7. Ai-love, affection

Don't need to say any more about this one. Just want to point out ai is often used with mianzi together. Aimianzi means be concerned about one's face-saving.

8. Mei-beautiful, pretty

The United States of American is called Mei Guo in the short form. Guo means country so Meiguo is a good name.



9. Ji-lucky, auspicious, propitious

Hope all is well.

10. De-virtue, moral

De means virtue, moral, heart, mind, and kindness, etc. It is also used in the name for Germany, i. e. , De Guo.

Paragraph 4

L 幸运数字 **Lucky Numbers**

Just like people all over the world, people in China traditionally associate luck with various things and numbers.

As a rule in day-to-day life in China, it is customary to regard even numbers as being more auspicious than odd numbers. In China, traditionally gifts are given as a part of the celebration for all occasions. Thus, guests will always give even-numbered presents. As the number two (Er), usually suggests germination and harmony, at wedding celebrations, decorations are invariably set out in pairs: a pair of red candles, a pair of pillows, and couplets hung on two sides of the hall. Six, pronounced as 'Liu', conveys indirectly its homophony's meaning-Do everything smoothly; and eight, 'Ba' in Chinese has a similar sound to 'Fa', which means to make a fortune. All business men favor this number very much. However four, is the exception to the even number rule as it sounds like 'Si' (death). So when people choose car license tags, phone numbers, and room numbers, they try to avoid it.

For odd numbers, seven implies anger and abandon, but nine, sometimes means longevity and eternity.



四灵——中国古代吉祥的象征

麒麟——传说中有德性的仁兽,历代帝王都把它看作是太平盛世的象征。春节期间,中国江南各地的人们常常抬着纸扎的麒麟到各家门前表演,表示美好的祝愿。另外,在中国还有“麒麟送子”的传说。

凤凰——凤凰是传说中的瑞鸟,它标志着吉祥、太平和政治的清明。在传统的婚礼上,凤成了新娘礼服和头饰上的装饰。在民间的传统图案纹样中,凤凰寓意着吉祥和太平。凤凰还常和其他吉祥物配合成纹图,如“龙凤呈祥”、“凤麒呈祥”等。

龟——四灵中惟一存在的动物。人们不仅把龟当作健康长寿的象征,也认为它具有预知未来的灵性。在古代帝王的皇宫、宅院和陵墓里,都有石雕或铜铸的神龟,用来象征国运的久远。不少人起名字时,也愿意用上“龟”字。

龙——最大的神物,也是最大的吉祥物。龙也是人们想象出来的动物。几千年来,封建帝王把它当作权力和尊严的象征,普通百姓也认为它是美德和力量的化身,是吉祥之物。老百姓在喜庆的日子里也要张贴龙的图案,还要舞龙灯、划龙舟,给孩子起名字也愿意用上“龙”字。龙作为“四灵”中最大的吉祥物,逐渐成了中华民族的象征。



myth 神话

totemism 图腾

essence of culture 文化精髓

cultural specialty 文化特殊性

cultural trait 文化特质

cultural form 文化形式

cultural element 文化元素

civilization 文明

civil society 文明社会

dominant tradition 优势传统

descendents of “dragon” 龙的传人

the Green Dragon 苍龙

Dragon King in the East Sea

东海龙王

Palace of the Dragon King 龙宫	bamboo raft 竹筏
the True Dragon; the Son of Heaven 真龙天子	bamboo pole 竹竿
the emperor's bed 龙床	bamboo slip 竹筒
dragon-boat races 赛龙舟	bamboo hat 竹笠
dragon whiskers noodles 龙须面	bamboo cage 竹笼
Dragon Well Tea 龙井茶	articles made of bamboo 竹器
a dragon's pool and a tiger's den—a danger spot 龙潭虎穴	a kind of edible fungus found in bamboo groves 竹荪
a coordinated process 一条龙	a thick bamboo tube 竹筒
bamboo clappers 竹板	bamboo mat 竹席
	green bamboo snake 竹叶青

U 生肖 Unit 5 Zodiac



Key Sentences

流畅精句

1. The 12 animal signs are very popular in China.
十二生肖在中国非常流行。
2. The 12 animal signs are widely used in many art forms.
许多艺术形式都取材于十二生肖。
3. What animal sign were you born under?
你的属相是什么?
4. What are the 12 animals in Chinese zodiac?
十二生肖是哪些动物?
5. What is Chinese zodiac used for?
十二生肖有什么用处?
6. Chinese have a cyclical concept of time. The Chinese animal signs are a 12-year cycle used for dating the years.
中国人的时间概念是循环的,十二属相就是用来纪年的一个十二年的循环。
7. People in china have 12 zodiac while in western countries they have 12 signs.
中国人有十二生肖,而西方人有十二星座。
8. Animals officially began to be used to designate years during the Later Han of the Five Dynasties Period a little more than 1 000 years ago.
在 1 000 多年前五代时期的后汉,官方开始用动物代表年份。
9. There is no rear of cat because the mouse played a trick on him.
因为猫被老鼠戏弄了,所以没有猫年。



Wonderful Paragraph 精彩片段

Paragraph 1

C 中国农历年 Chinese Lunar Calendar

Background and Concept The Chinese animal signs are a 12-year cycle used for dating the years. They represent a cyclical concept of time, rather than the Western linear concept of time. The Chinese Lunar Calendar is based on the cycles of the moon, and is constructed in a different fashion than the Western solar calendar. In the Chinese calendar, the beginning of the year falls somewhere between late January and early February. The Chinese have adopted the Western calendar since 1911, but the lunar calendar is still used for festive occasions such as the Chinese New Year. Many Chinese calendars will print both the solar dates and the Chinese lunar dates.

Paragraph 2

B 背景信息 Background Information

In traditional China, dating methods were cyclical, cyclical meaning something that is repeated time after time according to a pattern. A popular folk method which reflected this cyclical method of recording years are the Twelve Animal Signs. Every year is assigned an animal name or “sign” according to a repeating cycle: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Sheep, Monkey, Rooster, Dog, and Boar. Therefore, every twelve years the same animal name or “sign” would reappear.

A cultural sidelight of the animal signs in Chinese folklore is that horoscopes have developed around the animal signs, much like monthly horoscopes in the West have been developed for the different moon signs, Pisces, Aries, etc. For example, a Chinese horoscope may predict that a per-



son born in the Year of the Horse would be, “cheerful, popular, and loves to compliment others”. These horoscopes are amusing, but not regarded seriously by the Chinese people.

The animal signs also serve a useful social function for finding out people’s ages. Instead of asking directly how old a person is, people often ask what is his or her animal sign. This would place that person’s age within a cycle of 12 years, and with a bit of common sense, we can deduce the exact age. More often, though, people ask for animal signs not to compute a person’s exact numerical age, but to simply know who is older among friends and acquaintances.

Paragraph 3

L 传说 **Legend**

According to Chinese legend, the twelve animals quarreled one day as to who was to head the cycle of years. The gods were asked to decide and they held a contest: whoever was to reach the opposite bank of the river would be first, and the rest of the animals would receive their years according to their finish.

All the twelve animals gathered at the river bank and jumped in. Unknown to the ox, the rat had jumped upon his back. As the ox was about to jump ashore, the rat jumped off the ox’s back, and won the race. The pig, who was very lazy, ended up last. That is why the rat is the first year of the animal cycle, the ox second, and the pig last.

Paragraph 4

Y “本命年” **Year of Birth**

The distinctive zodiacal way of calculating years decides that every 12 years is a circulation. People will meet the year of their birth (Benming Nian) considered in relation to the 12 Terrestrial Branches which starts with the Chinese lunar New Year.



It is said that in one's year of birth, he will offend "Taisui", a mysterious power or celestial body that could control people's fortune. That is, he will meet either exultation or misery during that year. The best way to avoid miserable events is to wear clothes, a waistband, or decorations such as a red bracelet and necklace as a talisman that must be purchased by others. If the person himself buys them, the function is greatly lessened.

Currently there are new viewpoints about one's birth year and offending "Taisui": there are just more and greater changes in the birth year than in other years, which are not always ominous. If he makes an effort, holds his belief firmly, and does not harm others, he will change his fate to predominance, so there is no need to be anxious.



Cultural Links

文化链接

本命年拜祭“本命神”的风俗

人逢本命年还有拜祭“本命神”的风俗。北京的白云观内有个元辰殿，里面供奉着“六十甲子神”。每年的正月上旬这里的香火都很旺，来这里上香的人都会向各自的本命星辰烧香礼拜，祈求平安。

本命神的说法来源于道教。作为中国土生土长的宗教，道教自然与天干、地支、十二生肖有着天然的亲和关系。对于本命神，有的地方叫“本命守命星君”，有的叫“本命元辰”，统称为“六十甲子神”。以甲子年为首，六十年内不同年份出生的人都能找到属于自己的本命神。如民族英雄岳飞生于1103年，夏历癸未年，他的本命星君为“癸未太岁魏仁大将军”。按照道教说法，修真炼性须致力于本命元辰，本命年或平常年份礼拜本命元辰，会消灾获福，由此形成一种习俗流传至今。



Vocabulary

妙词连珠

eleventh month of the lunar year 冬月	dragon (the fifth of the twelve Earthly
first month of the lunar year 端月	Branches) 龙[辰]
seventh month of the lunar year 瓜月	snake (the sixth of the twelve Earthly
eighth month of the lunar year 桂月	Branches) 蛇[巳]
second month of the lunar year 花月	horse (the seventh of the twelve
eleventh month of the lunar year	Earthly Branches) 马[午]
葭月	sheep; goat (the eighth of the twelve
ninth month of the lunar year 菊月	Earthly Branches) 羊[未]
twelfth month of the lunar year 腊月	monkey (the ninth of the twelve
calendar month 历月	Earthly Branches) 猴[申]
fourth month of the lunar year 梅月	cock; rooster (the tenth of the twelve
fifth month of the lunar year 蒲月	Earthly Branches) 鸡[酉]
sixth month of the lunar year 暑月	dog (the eleventh of the twelve Earthly
third month of the lunar year 桐月	Branches) 狗[戌]
tenth month of the lunar year 阳月	pig (the last of the twelve Earthly
first month of the lunar year 正月	Branches) 猪[亥]
twelve animals, representing the	local folkways; local customs and
twelve Earthly Branches, used to	practices 地方习俗
symbolize the year in which a per-	custom 风俗
son is born 十二生肖 rat (the first	folkways 民风
of the twelve Earthly Branches) 鼠	folk tale 民间故事
[子]	folk custom 民间习俗
ox (the second of the twelve Earthly	folk tradition 民俗传统
Branches) 牛[丑]	social folklore 社会民俗学
tiger (the third of the twelve Earthly	social folkways 社会习俗
Branches) 虎[寅]	calendrical rites 岁时礼仪
rabbit; hare (the fourth of the twelve	mores 习俗
Earthly Branches) 兔[卯]	

7 传统节日

Traditional Chinese Festivals

U 春节 Unit 1 Spring Festival



Key Sentences

流畅精句

1. The Spring Festival is a traditional festival joyously celebrated by the Hans and many of the minority nationalities of China on the first day of the first lunar month.
春节在阴历正月初一,是我国汉族和许多少数民族的传统佳节。
2. The dusting was anciently known as New Year cleaning.
扫尘古称“扫年”
3. The Spring Festival couplet is to be pasted on doorposts or hall pillars, hence also known as the doorpost scroll.
春联贴在门框或楹柱上,故又称“门贴”。
4. The Spring Festival couplet was born of the peachwood charm.
春联是我国特有的一种文学形式。
5. To mark the Spring Festival, people like to put up pictures of certain favorite motifs on doors and walls.
春节时,人们在门上和墙壁上张贴一定题材的绘画,叫做贴年画,是春节习俗之一。

6. Setting off firecrackers is one of the most popular customs in the Spring Festival celebration.

放鞭炮是春节最盛行的习俗之一。除夕饺子时刻一到,噼里啪啦的鞭炮声顿时响彻夜空。



Wonderful Paragraph

精彩片段

Paragraph 1

S 春节 Spring Festival

The Spring Festival is the most important festival for the Chinese people and is when all family members get together, just like Christmas in the West. All people living away from home go back, becoming the busiest time for transportation systems of about half a month from the Spring Festival. Airports, railway stations and long-distance bus stations are crowded with home returnees.

The Spring Festival falls on the 1st day of the 1st lunar month, often one month later than the Gregorian calendar. It originated in the Shang Dynasty (c. 1600 BC-c. 1100 BC) from the people's sacrifice to gods and ancestors at the end of an old year and the beginning of a new one.

Strictly speaking, the Spring Festival starts every year in the early days of the 12th lunar month and will last till the mid 1st lunar month of the next year. Of them, the most important days are Spring Festival Eve and the first three days. The Chinese government now stipulates people have seven days off for the Chinese Lunar New Year.

Many customs accompany the Spring Festival. Some are still followed today, but others have weakened.

On the 8th day of the 12th lunar month, many families make laba porridge, a delicious kind of porridge made with glutinous rice, millet, seeds of Job's tears, jujube berries, lotus seeds, beans, longan and ginkgo.

The 23rd day of the 12th lunar month is called Preliminary Eve. At this time, people offer sacrifice to the kitchen god. Now however, most families make delicious food to enjoy themselves.

After the Preliminary Eve, people begin preparing for the coming New Year. This is called "Seeing the New Year in".

Store owners are busy then as everybody goes out to purchase necessities for the New Year. Materials not only include edible oil, rice, flour, chicken, duck, fish and meat, but also fruit, candies and kinds of nuts. What's more, various decorations, new clothes and shoes for the children as well as gifts for the elderly, friends and relatives, are all on the list of purchasing.

Before the New Year comes, the people completely clean the indoors and outdoors of their homes as well as their clothes, bedclothes and all their utensils.

Then people begin decorating their clean rooms featuring an atmosphere of rejoicing and festivity. All the door panels will be pasted with Spring Festival couplets, highlighting Chinese calligraphy with black characters on red paper. The content varies from house owners' wishes for a bright future to good luck for the New Year. Also, pictures of the god of doors and wealth will be posted on front doors to ward off evil spirits and welcome peace and abundance.

The Chinese character "fu" (meaning blessing or happiness) is a must. The character put on paper can be pasted normally or upside down, for in Chinese the "reversed fu" is homophonic with "fu comes", both being pronounced as "fudaole." What's more, two big red lanterns can be raised on both sides of the front door. Red paper-cuttings can be seen on window glass and brightly colored New Year paintings with auspicious meanings may be put on the wall.

People attach great importance to Spring Festival Eve. At that time, all family members eat dinner together. The meal is more luxurious than usual. Dishes such as chicken, fish and bean curd cannot be excluded, for in Chinese, their pronunciations, respectively "ji", "yu" and "doufu," mean

auspiciousness, abundance and richness. After the dinner, the whole family will sit together, chatting and watching TV. In recent years, the Spring Festival party broadcast on China Central Television Station (CCTV) is essential entertainment for the Chinese both at home and abroad. According to custom, each family will stay up to see the New Year in.

Waking up on New Year, everybody dresses up. First they extend greetings to their parents. Then each child will get money as a New Year gift, wrapped up in red paper. People in northern China will eat jiaozi, or dumplings, for breakfast, as they think “jiaozi” in sound means “bidding farewell to the old and ushering in the new”. Also, the shape of the dumpling is like gold ingot from ancient China. So people eat them and wish for money and treasure.

Southern Chinese eat niangao (New Year cake made of glutinous rice flour) on this occasion, because as a homophone, niangao means “higher and higher, one year after another.” The first five days after the Spring Festival are a good time for relatives, friends, and classmates as well as colleagues to exchange greetings, gifts and chat leisurely.

Burning fireworks was once the most typical custom on the Spring Festival. People thought the spluttering sound could help drive away evil spirits. However, such an activity was completely or partially forbidden in big cities once the government took security, noise and pollution factors into consideration. As a replacement, some buy tapes with firecracker sounds to listen to, some break little balloons to get the sound too, while others buy firecracker handicrafts to hang in the living room.

The lively atmosphere not only fills every household, but permeates to streets and lanes. A series of activities such as lion dancing, dragon lantern dancing, lantern festivals and temple fairs will be held for days. The Spring Festival then comes to an end when the Lantern Festival is finished.

China has 56 ethnic groups. Minorities celebrate their Spring Festival almost the same day as the Han people, and they have different customs.



春节守岁习俗

除夕守岁是最重要的年俗活动之一,守岁之俗由来已久。最早记载见于西晋周处的《风土志》:除夕之夜,各相与赠送,称为“馈岁”;酒食相邀,称为“别岁”;长幼聚饮,祝颂完备,称为“分岁”;大家终夜不眠,以待天明,称曰“守岁”。

“一夜连双岁,五更分二天”,除夕之夜,全家团聚在一起,吃过年夜饭,点起蜡烛或油灯,围坐炉旁闲聊,等着辞旧迎新的时刻,通宵守夜,象征着把一切邪瘟病疫照跑驱走,期待着新的一年吉祥如意。这种习俗后来逐渐盛行,到唐朝初期,唐太宗李世民写有“守岁”诗:“寒辞去冬雪,暖带入春风”。直到今天,人们还习惯在除夕之夜守岁迎新。

古时守岁有两种含义:年长者守岁为“辞旧岁”,有珍爱光阴的意思;年轻人守岁,是为延长父母寿命。自汉代以来,新旧年交替的时刻一般为夜半时分。



Vocabulary

妙词连珠

the lunar year 农历

solar terms 节气

1st solar term 立春

leisurely 闲

season 时节

reunite 团聚

stay up late or all night on New Year

Eve 守岁

pay a New Year call 拜年

stick 贴

antithetical couplet 对联

a string of small firecrackers 鞭炮

pay great attention to 重视

full of joy 喜气洋洋

atmosphere 气氛

firecrackers 爆竹

demons and monsters 魔怪

peaceful 安宁

light 点燃

clear 清脆

flame 火焰

play 闹

recreation 娱乐

of all kinds 各式各样

flowers and plants 花卉

gallop or trot along on horseback 走马



U 元宵节

Unit 2 Lantern Festival



Key Sentences

流畅精句

1. The Lantern Festival is a traditional festival celebrated by Chinese on the 15th of the 1st lunar month.
农历正月十五日的元宵节是中国民间的传统节日。
2. It is also known as the Yuanxiao Festival and the Shangyuan Festival.
元宵节又叫做灯节,旧称上元节。
3. The festival celebrators usually eat festive foods and enjoy entertainments.
在元宵节,人们要吃应节日食品和开展一些娱乐的活动。
4. The festive foods are different in the different periods of the festival's 2000-old year history.
在元宵节两千多年的历史中,不同时期有不同的节日食品。
5. The yuanxiao, ball-like and sticky, has long been favored by festival celebrators, not only because it is delicious but because it symbolizes family reunion in the Chinese culture.
元宵一般是用糯米粉做的,为圆形,里面包有糖馅。
6. The Lantern Festival entertainments include, in the main, lantern displays, riddle guessing and so on.
元宵节的娱乐活动主要有放灯、猜灯谜等。
7. The lantern display is a magnificent scene.
放灯是元宵节的一大观赏奇观。
8. The riddle guessing is another entertainment for the Lantern Festival.
猜灯谜则是元宵节的一项文化娱乐活动。



Wonderful Paragraph 精彩片段

Paragraph 1

L 元宵节 Lantern Festival

The Lantern Festival falls on the 15th day of the 1st lunar month, usually in February or March in the Gregorian calendar. As early as the Western Han Dynasty (206 BC-AD 25), it had become a festival with great significance.

This day's important activity is watching lanterns. Throughout the Han Dynasty (206 BC-AD 220), Buddhism flourished in China. One emperor heard that Buddhist monks would watch sarira, or remains from the cremation of Buddha's body, and light lanterns to worship Buddha on the 15th day of the 1st lunar month, so he ordered to light lanterns in the imperial palace and temples to show respect to Buddha on this day. Later, the Buddhist rite developed into a grand festival among common people and its influence expanded from the Central Plains to the whole of China.

Till today, the lantern festival is still held each year around the country. Lanterns of various shapes and sizes are hung in the streets, attracting countless visitors. Children will hold self-made or bought lanterns to stroll with on the streets, extremely excited.

"Guessing lantern riddles" is an essential part of the Festival. Lantern owners write riddles on a piece of paper and post them on the lanterns. If visitors have solutions to the riddles, they can pull the paper out and go to the lantern owners to check their answer. If they are right, they will get a little gift. The activity emerged during people's enjoyment of lanterns in the Song Dynasty (960-1279). As riddle guessing is interesting and full of wisdom, it has become popular among all social strata.

People will eat yuanxiao, or rice dumplings, on this day, so it is also called the "Yuanxiao Festival." Yuanxiao also has another name, tan-

gyuan. It is small dumpling balls made of glutinous rice flour with rose petals, sesame, bean paste, jujube paste, walnut meat, dried fruit, sugar and edible oil as filling. Tangyuan can be boiled, fried or steamed. It tastes sweet and delicious. What's more, tangyuan in Chinese has a similar pronunciation with "tuangyuan", meaning reunion. So people eat them to denote union, harmony and happiness for the family.

In the daytime of the Festival, performances such as a dragon lantern dance, a lion dance, a land boat dance, a yangge dance, walking on stilts and beating drums while dancing will be staged. On the night, except for magnificent lanterns, fireworks form a beautiful scene. Most families spare some fireworks from the Spring Festival and let them off in the Lantern Festival. Some local governments will even organize a fireworks party. On the night when the first full moon enters the New Year, people become really intoxicated by the imposing fireworks and bright moon in the sky.



Cultural Links

文化链接

关于灯的传说

传说在很久以前,凶禽猛兽很多,四处伤害人和牲畜,人们就组织起来去打它们,有一只神鸟因为迷路而降落人间,却意外的被不知情的猎人给射死了。天帝知道后十分震怒,立即传旨,下令让天兵于正月十五日到人间放火,把人间的人畜财产通通烧死。天帝的女儿心地善良,不忍心看百姓无辜受难,就冒着生命的危险,偷偷驾着祥云来到人间,把这个消息告诉了人们。众人听说了这个消息,有如头上响了一个焦雷。吓得不知如何是好,过了好久,才有个老人家想出个法子,他说:(在正月十四、十五、十六日这三天,每户人家都在家里张灯结彩、点响爆竹、燃放烟火。这样一来,天帝就会以为人们都被烧死了)。

大家听了都点头称是,便分头准备去了。到了正月十五这天晚上,天帝往下一看,发觉人间一片红光,响声震天,连续三个夜晚都是如此,以为是大火燃烧的火焰,以中大快。人们就这样保住了自己的生命及财产。为了纪念这次成功,从此每到正月十五,家家户户都悬挂灯笼,放烟火来纪念



这个日子。



Vocabulary

妙词连珠

Lantern Festival 元宵节

watch 注视, 注意, 手表, 看守, 守护, 监视, 值班人

lantern 灯笼, 提灯, 幻灯, 信号, 天窗

worship 崇拜, 礼拜, 尊敬

shape 外形, 形状, 形态(尤指女子的)体形, 身段, 形式

size 大小, 尺寸, (衣服等)尺码

Guessing lantern riddles 猜灯谜

yuanxiao 元宵

reunion 团圆, 重聚

dance 跳舞, 舞蹈, 舞会, 舞曲, 舞蹈艺术

lion dance 舞狮

dragon lantern 舞龙灯

full moon 全部, 完整

firework 焰火

lucky 吉利

be popular 流行

dance 舞蹈

coloured ball 彩球

tease 逗引

valiant 勇猛

incarnation 化身



U 清明节

Unit 3 Qingming Festival



Key Sentences

流畅精句

1. Pure Brightness Festival, also known as Tomb-sweeping Day or Spring Outing Day, falls on April 5.
四月五日这一天是清明节,即扫墓节,也称踏青节。
2. The Pure Brightness was originally the 5th of the 24 solar terms marking the sequence of time.
清明原是标志时序的二十四节气之一。
3. Apart from banning fire, people sweep their ancestors' tombs, go spring outing, transplant willow cuttings, kick balls and swing during the festival.
除了禁火,清明节还有扫墓、踏青、插柳、蹴鞠、荡秋千等活动。
4. Tomb sweeping, which is an important activity of the festival, is to offer sacrifices to ancestors at their tombs.
扫墓即墓前祭祖。
5. Today, this custom is rarely observed, yet the custom of spring outing remains.
插柳这一习俗现在已不多见,踏青习俗却保留至今。
6. People go for varieties of sports. They play soccer and tug-of-war, have a swing and fly kites.
人们积极参加各类活动:或踢球、拔河;或荡秋千、放风筝等等。
7. The practice of tomb sweeping serves to pay homage to the dead and to consolidate family ties as well.
祭祖扫墓既是为了怀念祖先,也是为了维护家族的团结。



Wonderful Paragraph

精彩片段

Paragraph 1

Q 清明节 Qingming Festival

The Qingming (Pure Brightness) Festival is one of the 24 seasonal division points in China, falling on April 4-6 each year. After the festival, the temperature will rise up and rainfall increases. It is the high time for spring plowing and sowing. But the Qingming Festival is not only a seasonal point to guide farm work, it is more a festival of commemoration.

The Qingming Festival sees a combination of sadness and happiness.

This is the most important day of sacrifice. Both the Han and minority ethnic groups at this time offer sacrifices to their ancestors and sweep the tombs of the diseased. Also, they will not cook on this day and only cold food is served.

The Hanshi (Cold Food) Festival was usually one day before the Qingming Festival. As our ancestors often extended the day to the Qingming, they were later combined.

On each Qingming Festival, all cemeteries are crowded with people who came to sweep tombs and offer sacrifices. Traffic on the way to the cemeteries becomes extremely jammed. The customs have been greatly simplified today. After slightly sweeping the tombs, people offer food, flowers and favorites of the dead, then burn incense and paper money and bow before the memorial tablet.

In contrast to the sadness of the tomb sweepers, people also enjoy hope of Spring on this day. The Qingming Festival is a time when the sun shines brightly, the trees and grass become green and nature is again lively. Since ancient times, people have followed the custom of Spring outings. At this time tourists are everywhere.

People love to fly kites during the Qingming Festival. Kite flying is actu-

ally not limited to the Qingming Festival. Its uniqueness lies in that people fly kites not during the day, but also at night. A string of little lanterns tied onto the kite or the thread look like shining stars, and therefore, are called “god’s lanterns.”

The Qingming Festival is also a time to plant trees, for the survival rate of saplings is high and trees grow fast later. In the past, the Qingming Festival was called “Arbor Day”. But since 1979, “Arbor Day” was settled as March 12 according to the Gregorian calendar.



清明节习俗

踏青

又叫春游。古时叫探春、寻春等。三月清明，春回大地，自然界到处呈现一派生机勃勃的景象，正是郊游的大好时光。我国民间长期保持着清明踏青的习惯。

植树

清明前后，春阳照临，春雨飞洒，种植树苗成活率高，成长快。因此，自古以来，我国就有清明植树的习惯。有人还把清明节叫作“植树节”。植树风俗一直流传至今。1979年，人大常委会规定，每年三月十二日为我国植树节。这对动员全国各族人民积极开展绿化祖国活动，有着十分重要的意义。

放风筝

也是清明时节人们所喜爱的活动。每逢清明时节，人们不仅白天放，夜间也放。夜里在风筝下或风筝拉线上挂上一串串彩色的小灯笼，像闪烁的明星，被称为“神灯”。过去，有的人把风筝放上蓝天后，便剪断牵线，任凭清风把它们送往天涯海角，据说这样能除病消灾，给自己带来好运。

Vocabulary

妙词连珠

visiting a grave to honour the memory of the dead 上坟	kowtow 叩头
offering up a sacrifice 上供	successive generations of ancestors 列祖列宗
burning joss sticks 烧香	cemetery (tombs) of revolutionary martyrs 烈士陵园
burning paper 烧纸	tombs of revolutionary martyrs 烈士墓
heartfelt condolence 深切哀悼	spirit tablet 灵位
statue 雕像	cemetery 陵园
public memorial ceremony 公祭	tombstone 墓碑
(public) cemetery 公墓	graveyard 墓地
commemoration meeting 纪念大会	epitaph 墓志铭
memorial hall 纪念馆	prayer 祈祷
commemorative activities 纪念活动	bowing three times 三鞠躬
commemoration day 纪念日	paying homage 致敬
memorial (commemoration) hall 纪念堂	valhalla 忠烈祠
sacrificial rites 祭礼	celebrant 主祭
sacrificial offerings 祭品	memorial service 追思礼拜
memorial ceremony 祭祀仪式	memorial temple 宗祠
sacrificial altar 祭坛	ancestral temple (shrine) of a ruling house 宗庙
funeral oration 祭文	ancestral grave 祖坟
funeral attended by immediate family 家祭(奠)	
mourning in (observing) silence 静默	

U 端午节

Unit 4 Dragon Boat Festival



Key Sentences

流畅精句

1. The dragon boat race is mainly popular in the south of China, where water in rivers and lakes is plentiful.
赛龙舟主要流行于我国水资源丰沛的南方。
2. Today, people hold the race differently from place to place.
现在赛龙舟的形式各地不尽相同。
3. The custom of eating zongzi is also linked to a legend of Qu Yuan.
端午节吃粽子这一习俗的由来也与屈原的传说有关。
4. The custom of drinking realgar wine likewise hangs a legend about Qu Yuan.
饮雄黄酒也是端午节的习俗之一。
5. It is unique to hang mugwort plants on doors on the festival day.
端午节悬挂白艾, 别具特色。
6. According to surveys, the Dragon Boat Festival dates as far back as 5 000 years ago.
其实据专家考证, 端午节起源于四、五千年前的远古时代。
7. this unique Chinese celebration dates back to earliest times and a number of touching legends explain its origins.
这个独特节日的起源要追溯到公元前的早期时代, 并流传着很多动人的传说。
8. Today, people eat glutinous rice cakes to mark the occasion.
今天, 人们以食用粽子的方式来纪念屈原。

9. Chinese festivals are usually associated with special foods as well as fun.

中国节日通常与特色事物联系在一起,并有着其特别的乐趣。



Wonderful Paragraph

精彩片段

Paragraph 1

D 端午节 Dragon Boat Festival

The Dragon Boat Festival, the 5th day of the 5th lunar month, has had a history of more than 2 000 years. It is usually in June in the Gregorian calendar.

There are many legends about the evolution of the festival, the most popular of which is in commemoration of Qu Yuan (340—278 BC). Qu Yuan was minister of the State of Chu and one of China's earliest poets. In face of great pressure from the powerful Qin State, he advocated enriching the country and strengthening its military forces so as to fight against the Qin. However, he was opposed by aristocrats headed by Zi Lan, and later deposed and exiled by King Huai. In his exiled days, he still cared much for his country and people and composed immortal poems including Li Sao (The Lament), Tian Wen (Heavenly Questions) and Jiu Ge (Nine Songs), which had far-reaching influences. In 278 BC, he heard the news that Qin troops had finally conquered Chu's capital, so he finished his last piece Huai Sha (Embracing Sand) and plunged himself into the Miluo River, clasping his arms to a large stone. The day happened to be the 5th of the 5th month in the Chinese lunar calendar. After his death, the people of Chu crowded to the bank of the river to pay their respects to him. The fishermen sailed their boats up and down the river to look for his body. People threw into the water zongzi (pyramid-shaped glutinous rice dumplings wrapped in reed or bamboo leaves) and eggs to divert possible fish or shrimp from at-

tacking his body. An old doctor poured a jug of realgar wine (Chinese liquor seasoned with realgar) into the water, hoping to turn all aquatic beasts drunk. That's why people later followed the customs such as dragon boat racing, eating zongzi and drinking realgar wine on that day.

Dragon boat racing is an indispensable part of the festival, held all over the country. As the gun is fired, people will see racers in dragon-shaped canoes pulling the oars harmoniously and hurriedly, accompanied by rapid drums, speeding toward their destination. Folk tales say the game originates from the activities of seeking Qu Yuan's body, but experts, after painstaking and meticulous research, conclude that dragon boat racing is a semi-religious, semi-entertaining program from the Warring States Period (475—221 BC). In the following thousands of years, the game spread to Japan, Vietnam and Britain as well as China's Taiwan and Hong Kong. Now dragon boat racing has developed into an aquatic sports item which features both Chinese tradition and modern sporting spirit. In 1980, it was listed into the state sports competition programs and has since been held every year. The award is called "Qu Yuan Cup."

Zongzi is an essential food of the Dragon Boat Festival. It is said that people ate them in the Spring and Autumn Period (770—476 BC). In early times, it was only glutinous rice dumplings wrapped in reed or other plant leaves and tied with colored thread, but now the fillings are more diversified, including jujube and bean paste, fresh meat, and ham and egg yolk. If time permits, people will soak glutinous rice, wash reed leaves and wrap up zongzi themselves. Otherwise, they will go to shops to buy whatever stuff they want. The custom of eating zongzi is now popular in North and South Korea, Japan and Southeast Asian nations.

On Dragon Boat Festival, parents also need to dress their children up with a perfume pouch. They first sew little bags with colorful silk cloth, then fill the bags with perfumes or herbal medicines, and finally string them with silk threads. The perfume pouch will be hung around the neck or tied to the front of a garment as an ornament. They are said to be able to ward off evil.

Cultural Links 文化链接

关于端午节的由来

关于端午节的由来,说法甚多,诸如:纪念屈原说;纪念伍子胥说;纪念曹娥说;起于三代夏至节说;恶月恶日驱避说,吴月民族图腾祭说等等。以上各说,各本其源。据学者闻一多先生的《端午考》和《端午的历史教育》列举的百余条古籍记载及专家考古考证,端午的起源,是中国古代南方吴越民族举行图腾祭的节日,比屈原更早。但千百年来,屈原的爱国精神和感人诗词,已广泛深入人心,故人们“惜而哀之,世论其辞,以相传焉”,因此,纪念屈原之说,影响最广最深,占据主流地位。在民俗文化领域,中国民众把端午节的龙舟竞渡和吃粽子等,都与纪念屈原联系在一起。

时至今日,端午节仍是中国人民中一个十分盛行的隆重节日。

Vocabulary 妙词连珠

Dragon Boat Festival 端午

annex 吞并

a senior official in feudal China 大夫

resist 抵抗

calomnie 谰言

frame 陷害

demote 贬

destiny 命运

be anxious 忧

capital of a country 国都

fall into enemy hands 陷落

grievous and indignant 悲愤

sorrowful 悲痛

throw 投

respect and admire 崇敬

sympathize 同情

contend for first place to 争相

get out of the water 打捞

dragon-boat regatta 龙舟竞渡

solemn 隆重

mass rally 集会

a pyramid-shaped dumpling made of

sticky rice wrapped in bamboo or

reed leaves (eaten during the Drag-

on Boat Festival) 粽子

polished sticky rice 糯米

feed 喂

corpse 尸体

U 中秋节

Unit 5 Mid-Autumn Festival



Key Sentences

流畅精句

1. Mid-Autumn Festival, next only to Spring Festival in importance, is celebrated on the 15th day of 8th lunar month.
农历8月15日是中秋节。这是中国仅次于春节的一个重要节日。
2. The traditional food marking the festival is mooncake, whose round shape symbolizes both the fullness of the moon and family togetherness.
中秋节的传统食品是月饼。圆圆的月饼既象征月圆,也象征团圆。
3. According to a Chinese folktale, Fairy Chang E lives with her moon rabbit in the Moon Palace.
民间传说月亮上有广寒宫,宫里住着嫦娥和玉兔。
4. In some places, women even perform the rite of sacrificing the moon on the night of Mid-Autumn Festival.
有的地方还兴中秋祭月,由妇女主祭。
5. Worshipping of the moon makes people believe that the moon is endowed with the power of deciding humans' matrimonial destiny. Hence the name Yue Xia Laor, the old man in the moon, is for a matchmaker.
出于对月神的崇拜,人们将主宰婚姻的权利赋予她,因此媒人也称“月下老儿”。
6. If only man had ever lasting life! We share the moon across a thousand miles. 但愿人长久,千里共婵娟。



Wonderful Paragraph

精彩片段

Paragraph 1

M 中秋节 Mid-Autumn Festival

The Mid-Autumn Festival falls on the 15th day of the 8th lunar month, usually in October in Gregorian calendar.

The festival has a long history. In ancient China, emperors followed the rite of offering sacrifices to the sun in spring and to the moon in autumn. Historical books of the Zhou Dynasty had had the word “Mid-Autumn”. Later aristocrats and literary figures helped expand the ceremony to common people. They enjoyed the full, bright moon on that day, worshipped it and expressed their thoughts and feelings under it. By the Tang Dynasty (618—907), the Mid-Autumn Festival had been fixed, which became even grander in the Song Dynasty (960—1279). In the Ming (1368—1644) and Qing (1644—1911) dynasties, it grew to be a major festival of China.

Folklore about the origin of the festival go like this: In remote antiquity, there were ten suns rising in the sky, which scorched all crops and drove people into dire poverty. A hero named Hou Yi was much worried about this, he ascended to the top of the Kunlun Mountain and, directing his superhuman strength to full extent, drew his extraordinary bow and shot down the nine superfluous suns one after another. He also ordered the last sun to rise and set according to time. For this reason, he was respected and loved by the people and lots of people of ideals and integrity came to him to learn martial arts from him. A person named Peng Meng lurked in them.

Hou Yi had a beautiful and kindhearted wife named Chang E. One day on his way to the Kunlun Mountain to call on friends, he ran upon the Empress of Heaven Wangmu who was passing by. Empress Wangmu presen-

ted to him a parcel of elixir, by taking which, it was said, one would ascend immediately to heaven and become a celestial being. Hou Yi, however, hated to part with his wife. So he gave the elixir to Chang E to treasure for the time being. Chang E hid the parcel in a treasure box at her dressing table when, unexpectedly, it was seen by Peng Meng.

One day when Hou Yi led his disciples to go hunting, Peng Meng, sword in hand, rushed into the inner chamber and forced Chang E to hand over the elixir. Aware that she was unable to defeat Peng Meng, Chang E made a prompt decision at that critical moment. She turned round to open her treasure box, took up the elixir and swallowed it in one gulp. As soon as she swallowed the elixir her body floated off the ground, dashed out of the window and flew towards heaven. Peng Meng escaped.

When Hou Yi returned home at dark, he knew from the maidservants what had happened. Overcome with grief, Hou Yi looked up into the night sky and called out the name of his beloved wife when, to his surprise, he found that the moon was especially clear and bright and on it there was a swaying shadow that was exactly like his wife. He tried his best to chase after the moon. But as he ran, the moon retreated; as he withdrew, the moon came back. He could not get to the moon at all.

Thinking of his wife day and night, Hou Yi then had an incense table arranged in the back garden that Chang E loved. Putting on the table sweetmeats and fresh fruits Chang E enjoyed most, Hou Yi held at a distance a memorial ceremony for Chang E who was sentimentally attached to him in the palace of the moon.

When people heard of the story that Chang E had turned into a celestial being, they arranged the incense table in the moonlight one after another and prayed kindhearted Chang E for good fortune and peace. From then on the custom of worshipping the moon spread among the people.

People in different places follow various customs, but all show their love and longing for a better life. Today people will enjoy the full moon and eat moon cakes on that day.

The moon looks extremely round, big and bright on the 15th day of

each lunar month. People selected the August 15 to celebrate because it is a season when crops and fruits are all ripe and weather pleasant. On the Mid-Autumn Festival, all family members or friends meet outside, putting food on tables and looking up at the sky while talking about life. How splendid a moment it is!



Cultural Links

文化链接

吃月饼

我国城乡群众过中秋都有吃月饼的习俗,俗话中有:“八月十五月正圆,中秋月饼香又甜”。月饼最初是用来祭奉月神的祭品,“月饼”一词,最早见于南宋吴自牧的《梦粱录》中,那时,它也只是像菱花饼一样的饼形食品。后来人们逐渐把中秋赏月与品尝月饼结合在一起,寓意家人团圆的象征。

月饼最初是在家庭制作的,清袁枚在《隋园食单》中就记载有月饼的做法。到了近代,有了专门制作月饼的作坊,月饼的制作越来越精细,馅料考究,外形美观,在月饼的外面还印有各种精美的图案,如“嫦娥奔月”、“银河夜月”、“三潭印月”等。以月之圆兆人之团圆,以饼之圆兆人之常生,用月饼寄托思念故乡,思念亲人之情,祈盼丰收、幸福,都成为天下人们的心愿,月饼还被用来当作礼品送亲赠友,联络感情。



Vocabulary

妙词连珠

admire 赏	press from both sides 夹
moon cake 月饼	cherry bay 桂树
pray 祈祷	be particular about 讲究
offer sacrifices to gods or ancestors	walnut 核桃
祭祀	raisin 葡萄干
passing clouds 浮云	mix 拌
cool, fine autumn weather 秋高气爽	delicious 香甜可口
stage an uprising 起义	miss 思念
give as a present 赠送	

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