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# 『四廊一线』 游山东



山东省位于中国东部沿海地区，奔腾不息的黄河水经这里流入渤海，河海交汇、黄蓝相拥的奇观无比壮丽；京杭大运河自北向南从北京流向杭州，途经山东德州、济宁、枣庄等城市，千年港埠旁的货船见证了无数漕运往来；齐长城西连黄河，东至黄海，烽火台上，大好河山尽收眼底；从济南乘上绿皮火车一路向东，胶济铁路串联起山东的历史与现在；最后，在青岛的习习海风中，啤酒的畅爽、烧烤的鲜香……浓郁的生活气息让这座海边城市成为许多人眼中的疗愈胜地。

Shandong Province, situated on the eastern coast of China, is where the vigorous, sandy currents of the Yellow River merge into the crystal-clear blue waters of the Bohai Sea, forming a breathtaking scene. This province boasts millennium-old ports that bear witness to the vibrancy of the Beijing-Hangzhou Grand Canal, connecting cities like Dezhou, Jinan, and Zaozhuang. One can ascend the beacon towers of the ancient Great Wall of Qi, an architectural marvel linking the Yellow River to the west and the Yellow Sea to the east, to enjoy a view of the magnificent rivers and mountains on the land of Qilu. Embarking on a journey aboard the traditional green train in Jinan and heading east to Jiaozhou provides

a taste of the rich history and development of Shandong Province. Furthermore, in Qingdao City, one can bathe in the gentle sea breeze, savor the refreshing local beer, and relish the delicious barbecue. The lively pulse of everyday life makes this coastal city an ideal haven for relaxation in the hearts of many.

山东省于2023年启动了文化体验廊道建设，推出了沿黄河、沿大运河、沿齐长城、沿黄渤海以及沿胶济铁路线的“四廊一线”文化体验廊道，联通山东省内重点景区、遗址遗迹、古城古镇等，覆盖16个市、93个县（市、区）、1 200多个乡镇（街道）、50 000多个村（社区）、7 000多万人口，打造出“一步一景”的山东立体旅游画卷。

In 2023, Shandong launched the “Four Corridors and One Route for Cultural Experience” program, guiding travelers to renowned tourist destinations, historical sites, and ancient cities and towns. This initiative connects more than 70 million people across over 50,000 communities, spanning over 1,200 townships in 93 counties/districts across 16 Shandong cities. Collaboratively, they showcase a vibrant tapestry of Shandong from diverse perspectives.



## 沿黄河文化体验廊道 The Yellow River Cultural Experience Corridor



滚滚黄河在山东这片沃土上孕育出东夷文化、大汶口文化、龙山文化，儒家、兵家、墨家思想也诞生于此，千年来的文明交替在山东耕耘出齐鲁文化的独有风华。一方黄河澄泥陶印是黄河独有的文化艺术结晶，它的制作材料取自黄河奔涌入海的沉积红泥；目前，黄河澄泥陶印已被列入东营市河口区非物质文化遗产代表性项目名录。黄河水带来的沉积泥还被制作成黑陶，它造型朴拙、色泽乌黑，叩击后能发出清脆如磬(qìng)的声音，是龙山文化的特色符号。“牡丹之乡”菏泽是黄河入鲁的第一站；随着棉花自元明之际在黄河流域的大面积种植，菏泽境内的鲁锦与鲁绣也开始名扬八方。

Over millennia, the rolling Yellow River in Shandong has nurtured a variety of cultures marked by distinctive local characteristics, including Dongyi culture, Dawenkou culture, and Longshan culture. It has also witnessed the emergence and development of Confucianism, Militarism, and Mohism. The Yellow River Clay Seal, made from the sedimentary red mud carried by the Yellow River into the sea, is a cultural and artistic treasure unique to this region, and has been included in the Catalogue of Representative Intangible Cultural Heritage of Hekou District, Dongying City. The sedimentary clay is also made into black pottery, distinguished by a simple design and deep, pure color. When tapped, it emits a clear chime, marking it as a unique symbol of the Longshan culture. Heze City, known as the “hometown of peonies,” is where the Yellow River

enters Shandong. It has witnessed the extensive cultivation of cotton in the Yellow River basin since the turn of Yuan and Ming dynasties. With large-scale planting, Heze has become renowned for the production of Shandong brocade and embroidery within and beyond the region.

时至今日，众多匠人的守正创新，年轻人对传统文化的怀旧溯源，再加上山东省推出的“黄河大集”文旅消费品牌，以黄河为名，大集铺路，非遗技艺和传统手作沿着黄河水流、山东文脉走进更多人的生活。



Owing to the commitment and innovation of the skilled artisans, the younger generation's nostalgia for the traditional culture and efforts to preserve it, as well as the initiation of the cultural tourism project known as the “Yellow River Grand Fair” by Shandong Province, intangible cultural heritage and traditional handicrafts have found their way into the lives of a broader audience along the Yellow River, perpetuating the rich cultural legacy of Shandong.





## 沿大运河文化体验廊道

### The Grand Canal Cultural Experience Corridor

公元前486年，吴王夫差为争霸中原，开凿了从扬州到淮安的邗沟，这是京杭大运河最早开凿的河道。经过隋、元、明、清多个朝代的不断扩展，世界第一大运河京杭大运河逐渐形成。它南起杭州，北到北京，是世界上里程最长、工程最大的古代运河，也是最古老的运河之一。

In 486 BC, King Fuchai of Wu initiated the construction of the Han Canal, stretching from Yangzhou to Huai'an in Jiangsu Province, as part of his strategic endeavor to extend influence in the Central Plains region. This marked the beginning of the Beijing-Hangzhou Grand Canal, evolving over centuries from the Sui Dynasty to the Qing Dynasty, ultimately becoming what it is today. Linking the southern city of Hangzhou to the northern capital of Beijing, the canal stands as both the longest and one of the earliest canals globally, characterized by its most extensive construction efforts.

沿大运河文化体验廊道指的就是京杭大运河山东段，它是京杭大运河中海拔最高、船闸密度最大、水利工程成就最集中的河段。如今的山东段被称为“碧水扬波”，这得益于良好的生态环境治理，比如枣庄政府在源头治污行动中提出“枣庄标准”，使得城市污水处理厂排水得到优化，实现了水质净化、截污控源。载一船渔火，在闲适的烟火气中穿过，顺着大运河向南行进，河岸两旁一片碧色，运河水质的治理给大运河山东段的“齐鲁豪情”增添了一份水乡的柔美。

The “Grand Canal Cultural Experience Corridor” is the section of the Grand Canal in Shandong,



featuring the highest elevation, the highest density of ship locks, and the most concentrated achievements in water conservancy projects along the Grand Canal. Today, people describe this section as an area with “crystal-clear water and gentle, rippling waves,” a testament to the successful ecological and environmental management efforts in place. For instance, in the “Source Clean Action,” the government of Zaozhuang proposed the “Zaozhuang standards,” optimizing the drainage process in urban sewage treatment plants and enhancing water quality by controlling sewage at its source.

Sailing a boat adorned with fishing lights and drifting leisurely through the serene waters, and heading south along the Canal, you will be amazed by the lush greenery alongside the banks. The water quality management efforts have infused a touch of refined beauty into the Shandong section of the Canal, renowned for its fervor and unyielding spirit.



## 沿齐长城文化体验廊道

### The Qi Great Wall Cultural Experience Corridor



大家都听说过孟姜女哭长城的故事吗？相传，孟姜女的丈夫范喜良被朝廷征徭役去建设长城，不久因饥寒劳累而死，他的尸骨被埋在长城下。孟姜女历尽艰辛，万里寻夫，哭倒长城。传说中的这段长城指的就是齐长城，它始建于春秋时期，南边为鲁国，北边为齐国。



Have you ever heard about the story of Lady Meng Jiang weeping the Great Wall to crumble? Legend has it that Fan Xiliang, Lady Meng Jiang's husband, was conscripted to build the Great Wall. Unfortunately, he soon died from hunger, cold, and exhaustion, and his body was buried beneath the Great Wall. Later, Lady Meng Jiang traveled tens of thousands of miles trying to find her husband. Eventually, her tears of grief caused a section of the Great Wall to collapse, which exposed her husband's remains. This section is the Qi Great Wall, built during the Spring and Autumn Period, connecting Lu State to the south and Qi State to the north.

齐长城比广为人知的秦长城建得要早很多，都是中国长城的重要组成部分。在济南章丘石子口村前，有一段保存较为完好的石砌齐长城。从前，石子口的村民们都想逃离这堆石头，他们认为，与其守着石头过日子，还不如去大城市打工。可如今，石子口村发生了新变化：村外的石砌齐长城和村里的特色石头屋吸引了许多游客的目光，他们在这里能感受到千年中华的底蕴。当地的人们还策划举办了齐长城文化艺术节，将传统戏曲、非遗表演和现代流行音乐完美结合起来，在古长城脚下办起了潮流派对。

Both the Qi and Qin segments constitute integral components of the Great Wall. While the latter is more renowned, the former was built much earlier. Today, a well-preserved section of the stone-built Qi Great Wall stands proudly in front of Shizikou Village, located in Zhangqiu, Jinan City. Historically, villagers sought escape from the stones and dust of their hometown, eager to find employment opportunities in larger cities. However, a transformative shift has occurred: today, the stone-built Great Wall surrounding the village and the stone houses within now attract tourists seeking an authentic experience of China's millennia-old and profound culture. The locals also organize and host the Great Wall Festival of Culture and Art. This event perfectly integrates traditional opera and intangible cultural heritage performances with contemporary pop music, creating a magical scene where people revel in modern-day parties beneath the ancient Great Wall.



## 沿黄渤海文化体验廊道

### The Bohai Sea-Huanghai Sea Cultural Experience Corridor



山东的大陆海岸线占全国总量的1/6，青岛、烟台、威海、日照等城市构成了中国东部唯一的滨海城市群——仙境海岸。

With its coastline accounting for one-sixth of the national total, Shandong is home to the only coastal city cluster in eastern China. Cities such as Qingdao, Yantai, Weihai, and Rizhao come together to shape a coastal wonderland.

清晨，乘坐高铁或飞机来到青岛，在沿海高速上感受海风的速度；上午，闲逛到中山路的历史老建筑群之间，嗅闻石墙上花植散发出的淡淡幽香；下午，参加一场以回澜阁为背景、以栈桥为秀场的高定时装发布会，现代的裁剪遇上经典建筑的线条，碰撞出独属于青岛的魅力；晚上，来到临海的夜市，热情的摊主正卖力地烧烤各种食材，来几串烤肉，上一份海鲜，开一瓶青岛啤酒，让温润的海风伴你入梦。

Here is how a perfect day for an immersive cultural experience goes: in the early morning, take a high-speed train to Qingdao, feeling the sea breeze and the speed along the coastal expressway. Afterward, stroll

through the historical buildings along Zhongshan Road, feeling the subtle fragrance of the flowers on the stone walls. In the afternoon, attend a high-end fashion show set on the Zhan Bridge with Huilan Pavilion as its backdrop. The collision of modern design and classic architecture produces a charm unique to Qingdao. As evening approaches, head to the seaside night market where enthusiastic vendors grill a variety of ingredients enjoying skewered barbecue, indulging in seafood, taking a sip of Qingdao Beer, and letting the gentle, warm coastal breeze accompany you into the night.





## 沿胶济铁路线文化体验廊道 The Jiaozhou-Jinan Cultural Experience Railway Route

胶济铁路自东向西连接起青岛、潍坊、淄博和济南四座城市，成为贯穿山东的运输“大动脉”。胶济铁路已有百余年历史，最先由德国方面集资修建，是山东的第一条铁路。坐上这“行走百年胶济·高铁环游齐鲁”列车，仿佛又回到了从前那个年代——阿胶、苹果、花饽饽等山东特产摆满车厢，非遗传承人的山东快书、胶州八角鼓、蹴鞠、柳琴小戏等特色表演一路随行。

The Jiaozhou-Jinan Railway connects the cities of Qingdao, Weifang, Zibo, and Jinan from east to west, serving as the transportation artery running through the province. Initially funded and constructed by the Germans over a century ago, it is the first railway in Shandong.

Now, Shandong launched a special traveling route where each compartment showcases a different local culture. When you get onboard, it feels like you've traveled back in time. There are Shandong specialties such as *ejiao* (donkey-hide gelatin), apples, and *huabobo* (steamed buns in diverse shapes), along with performances showcasing Shandong cultural heritages: Shandong allegro, Jiaozhou octagonal drum, *cuju* (ancient football), and Liuqin Opera.

好客的山东人用本地的好产品讲出了山东故事，在胶济铁路上，窗外的美景和车里的好物都留在了游客心里。

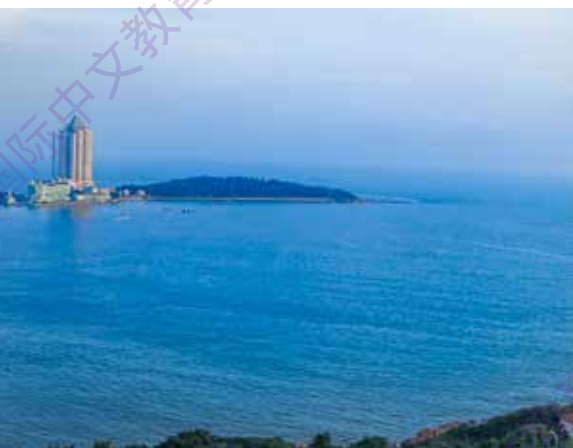
On the Jiaozhou-Jinan Railway, the hospitable people of Shandong proudly tell the stories of their hometown using local specialties and cultural treasures. Throughout the journey, the beautiful scenery outside the window and the wonderful delights inside the train leave a lasting impression on the travelers.



纵横相连的“四廊一线”文化体验廊道在齐鲁大地上绘制出山东千年的文化脉络，串联起历史与现在，又将民俗风情融入生态风貌。从“山东手造”到“山东智造”，在山东旅游变成了一种沉浸式的体验，游客们感受到“好客山东”的热情，带走了一份“好品山东”的回味……

The “Four Corridors and One Route for Cultural Experience” serves as cultural lifelines in the land of Qilu, bridging the past and present to showcase a province with natural beauty and vibrant folk culture. Visitors can fully appreciate the charm of Shandong through various aspects: handicrafts, technology, and the warm hospitality of the locals, to name just a few. Their journey in Shandong is bound to be an unforgettable experience. 🌟

供图 / 王义全 马春霞 郭笑 高启民 吉喆 胡德定 刘伟光 郭尧 山东画报图片库



# 山东青州龙兴寺遗址 出土窖藏佛教造像赏析

作者：李柏华 Li Baihua

翻译：李睿 Li Rui

中国的长江、黄河流域和印度的印度河、恒河流域，同属世界古代文明的发源地。中印文化异地共生、交相辉映，同为人类文化的瑰宝，共同谱写了人类历史绚丽多彩的篇章。

China's Yangtze River and Yellow River basins, along with India's Indus River and Ganges River basins, are both cradles of ancient civilizations. The coexistence and interaction of Chinese and Indian cultures, both considered treasures of human civilization, have contributed to a vibrant and diverse chapter in human history.

印度是中国的近邻，与中国有着深厚悠久的友谊。中国引进并吸收了以佛教为标志的印度文化，使之成为中国文化的重要组成部分，在社会的不同领域与各个层次都留下了深刻的烙印。直到今天，印度艺术，特别是佛教艺术的犍陀罗与笈多式佛像，对中国的文化艺术仍产生着重大影响。

India, as a neighboring nation, shares a deep and longstanding friendship with China. China has warmly embraced Indian culture, notably Buddhism, which has become an integral part of the Chinese heritage and left a lasting impact across various facets of society. Even today, Indian art, especially Buddhist sculptures in the Gandhara and Gupta styles, continues to wield significant influence on Chinese cultural and artistic expressions.

中国，古称“九州”；青州为九州之一。明代以前，青州一直是山东的政治和文化中心。青州历史悠久，佛教文化盛行，除龙兴寺遗址出土的窖藏精美佛教造像外，还有云门山石窟和陀山石窟等造像遗存，闻名遐迩。

China, historically referred to as the “Nine Provinces,” included Qingzhou as one of its provinces. Qingzhou served as a political and





cultural center in Shandong prior to the Ming Dynasty. With its rich history, it stood as a thriving hub of Buddhist culture. Apart from the Buddhist artifacts unearthed from the Longxing Temple, one can also find exquisite Buddhist statues from Yunmen Mountain Grottoes and Tuoshan Grottoes, which have gained recognition far and wide.

1996年10月，在益都师范学校整平操场过程中，施工人员无意中发现了些造像残块，就此开始抢救性挖掘。这一地块是历史上著名的佛教寺院——龙兴寺的遗址，发现的这处大型佛教造像窖藏，东西长8.7米，南北宽6.8米，偏东部有一南北向斜坡道直达窖底。造像在窖藏内分三层排列，沿壁有部分立像。

In October 1996, as construction workers leveled the sports field at Yidu Normal School, they stumbled upon some statue fragments. This discovery prompted an urgent archaeological excavation, revealing the historical site of Longxing Temple, a Buddhist temple of historic renown. The large Buddhist statue pit unearthed measures 8.7 meters in length from east to west and 6.8 meters in width from north to south. An inclined pathway in the eastern section leads directly to the bottom of the pit. The statues within the pit are arranged in three tiers, with freestanding statues positioned along the walls.

出土的造像主要为汉白玉、花岗岩、石灰石等石造像，另有一些陶造像、铁造像、泥塑像和木质像，其雕刻手法多样，有平雕、透雕、圆雕、高浮雕等，各种技法都极为精湛。这批造像的年代跨越北魏至北宋500多年，经抢救清理出各类造像约400尊（多为南北朝时的造像），以大件造像为主，最大的达到3.2米高，为北魏时期所造。

The unearthed sculptures are predominantly crafted from white jade, granite, and limestone, though pottery, iron, clay, and wood are also used. They showcase a wide range of carving techniques, including flat relief, openwork carving, round carving, and high relief, all executed with remarkable skills. These sculptures span over 500 years, dating from the Northern Wei to the Northern Song, with around 400 statues from the Northern and Southern Dynasties unearthed through systematic excavation. The collection primarily consists of larger sculptures, with the tallest one reaching a height of 3.2 meters, originating from the Northern Wei Dynasty.

经有序发掘和科学保护，青州造像原有的鲜艳彩绘和贴金都被很好地保存下来，因此一经出土，即以光彩夺目备受人们推崇。现介绍精品如下，以飨（xiǎng）读者。

Thanks to well-organized excavation and proper preservation, all these sculptures in Qingzhou have retained their vibrant colors and gilding. Consequently, upon their discovery, they immediately garnered widespread admiration. Here are some of these exquisite masterpieces for your appreciation.





北魏永安二年韩小华造弥勒像

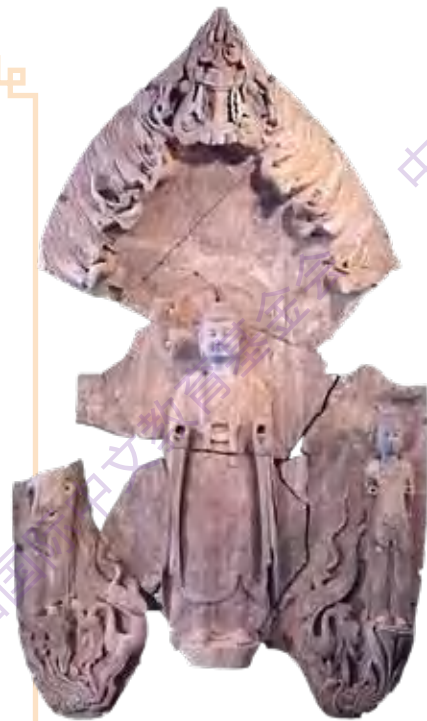
The Maitreya statue made by Han Xiaohua in the second year of the Yong'an reign of the Northern Wei

北魏永安二年（529年）韩小华造弥勒像，高55厘米、宽51厘米、厚10厘米，石灰石质，一铺三身像。主尊身形矮短，头顶磨光高肉髻，面相圆润，脸含微笑；外着褒衣博带式袈裟，内着僧祇支，胸前结带，下着长裙，略显厚重；双手施无畏、与愿印。二胁侍面相、表情与主尊相同；均着红色长裙，裙摆外侈（chǐ）；左手提桃形物，右手向上执莲蕾。三尊像头光均为双重莲瓣，主尊在莲瓣外增加了同心圆和忍冬花环。背光外出现日、月二神，呈现典型的北魏晚期山东地区的造像风格。

In the second year of the Yong'an reign (529 AD) of the Northern Wei Dynasty, an artist named Han Xiaohua created a statue of Maitreya. This statue is 55 centimeters tall, 51 centimeters wide, and 10 centimeters thick, crafted from limestone, comprising three figures. The central figure, representing Maitreya, is of a shorter stature with a polished high topknot on the head. The face features a round shape with a gentle smile. Maitreya wears a broad-waisted Kasaya robe as the outer garment and monastic robes as the inner attire. A belt is fastened around the chest, and a long skirt adds to the slightly heavier appearance. Maitreya's hands are positioned in the fearless mudra and the mudra of granting wishes. Flanking Maitreya are two attendant figures who share similar facial expressions and features. They are attired in long red skirts with hems flaring outwards. In their left hands, peach-shaped objects are held, while lotus buds grasped in their right hands. All three figures wear double lotus petals on their heads, and the central figure, Maitreya, additionally sports a concentric circle and a wreath of honeysuckle flowers surrounding the lotus petals. Behind them, a halo depicts the sun and moon deities, showcasing the distinct sculptural style of the late Northern Wei in the Shandong region.

东魏贴金彩绘佛菩萨三尊像，通高3.1米，为高浮雕三尊像。主尊螺发肉髻，上施宝蓝色，杏眼长目，面部表情祥和；着双领下垂式袈裟，上饰彩绘田相纹，胸前露出结带；饰头光和身光。左胁侍头戴宝冠，身着天衣，佩项圈，腹部结蝴蝶状饰物。右胁侍上身残。这是龙兴寺出土窖藏中最大的造像。

A gilded and painted statue depicting three Buddhas from the Eastern Wei Dynasty stands at a height of 3.1 meters and is made in high relief. The central figure has coiled hair in a topknot, which is painted in a beautiful sapphire blue color. The face exhibits almond-shaped, elongated eyes, and a tranquil expression. Draped in a double-layered hanging-style Kasaya robe, the figure is embellished with delicately painted lotus patterns. A knotted belt graces the chest area, and ornate halos surround the head and body. To the left, an attendant is adorned with a crown, a celestial robe, a necklace, and a butterfly-shaped ornament adorning the abdomen. On the right, the upper body of the attendant is regrettably incomplete. Notably, this statue stands as the largest among those discovered in the excavated pit at the Longxing Temple.



东魏贴金彩绘佛菩萨三尊像

A gilded and painted statue depicting three Buddhas from the Eastern Wei





东魏天平三年尼智明造像  
The statue created by Ni Zhiming in the third year of the Tianping reign in the Eastern Wei

东魏天平三年（536年）尼智明造像，高83厘米、宽66厘米、厚9.5厘米，石灰石质，高浮雕三尊像。主尊波发高髻，面相清瘦，面呈微笑；身披褒衣博带式袈裟。二胁侍头戴宝冠，脸含微笑，身着南朝妇女常穿的红色交领大袖衫，饰红色披帛。左胁侍手执莲蕾和桃形物，右胁侍执净瓶和莲蕾。三像均跣（xiǎn）足立于覆莲座上。背屏上饰浅浮雕火焰纹和化佛，侧面彩绘僧尼像四身。与韩小华造像相比，这尊造像体态更为修长，服饰轻薄贴体，身体轮廓隐约可见，属于北魏晚期向东魏过渡时的造像风格。

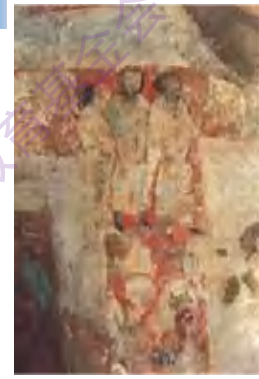
This is a statue crafted by Ni Zhiming in the third year (536 AD) of the Tianping reign of the Eastern Wei Dynasty. It stands at 83 centimeters in height, 66 centimeters in width, and 9.5 centimeters in thickness. Made of limestone with high relief, this statue portrays three figures. The central figure is distinguished by an intricate high topknot, a subtle smile on a lean face, and is attired in a robe with a broad belt-style Kasaya. The two flanking figures both wear jeweled crowns and gentle smiles and are dressed in red collar-crossing wide-sleeved robes, a style commonly worn by women in the Southern Dynasty and is complemented by red silk scarves. The left figure holds a lotus bud and a peach-shaped object, while the right figure carries a purification jar and a lotus bud. All three figures stand barefoot on lotus pedestals. The back panel is adorned with shallow relief flame patterns and transforming Buddhas, while the side panels feature painted depictions of four monk and nun figures. In contrast to the statue created by Han Xiaohua, this one has more slender proportions, featuring lightweight and closely fitting attire that highlights body contours. It exemplifies the transitional style of statues from the late Northern Wei to the Eastern Wei.

北齐贴金彩绘卢舍那法界人中像，通高1.5米，为圆雕立像。佛像着通肩袈裟，袈裟上的田相内用红、绿、黄、黑等各色勾线填彩，描绘了许多佛经里的内容。其中，佛像胸部右侧的五身胡人形象尤为清晰。这些胡人深目高鼻，满脸胡须；着窄袖长袍、尖头皮靴。

This displays a gilded and painted Lochana Buddha statue from the Northern Qi Dynasty. This round carved statue stands at a height of 1.5 meters. The Buddha is adorned in a Kasaya draped over both shoulders. The Kasaya itself is embellished with a variety of colors, including red, green, yellow, and black, depicting numerous details from Buddhist scriptures. Notably, on the right side of the Buddha's chest, five human figures stand out. Unlike Chinese people, they possess distinctive features of deep-set eyes, prominent noses, and full beards. They are dressed in narrow-sleeved long robes and pointed leather boots.



北齐贴金彩绘卢舍那法界人中像  
The gilded and painted Lochana Buddha statue from the Northern Qi



佛像胸部右侧的五身胡人形象局部  
Five barbarian figures painted on the right side of the Buddha's chest

北魏晚期—东魏贴金彩绘石雕菩萨立像，高2米。菩萨面如满月，眉弓弯曲，鼻梁挺秀，双眼眯合，樱桃小口，神态愉悦文静，给人以端庄亲切感。造像体态匀称，身形修长；黑发顺肩而下；头戴贴金宝冠，宝缙（zēng）下垂至肩；双肩饰有两个贴金圆形饰物。

This is a 2-meter-tall stone Buddha statue from the late Northern Wei to the Eastern Wei period. The Buddha's face has the gentle roundness of a full moon, featuring delicately arched eyebrows, a refined nose, slightly narrowed eyes, a small cherry-like mouth, and a serene and joyful expression that radiates dignified warmth. The sculpture presents a harmonious and elegant posture, with a slender physique, long flowing black hair draping over the shoulders, and a gilded crown gracing the head, while gilded silk drapery hangs gracefully down to the shoulders. Both shoulders are adorned with two circular gilded ornaments.



北齐贴金彩绘石雕佛立像  
The gilded and painted stone Buddha statue from the Northern Qi

北齐贴金彩绘石雕佛立像，通高1.5米。佛顶螺发，肉髻微凸，面相长圆，神态沉静。面、手、足部都有贴金。

This displays a standing Buddha statue from the Northern Qi Dynasty. This gilded and painted stone-carved statue stands at a height of 1.5 meters. The Buddha is adorned with a distinctive crown characterized by spiral hair, a slightly raised topknot, an elongated face, and a tranquil expression. Its face, hands, and feet are meticulously applied with gold leaf.



北魏晚期—东魏贴金彩绘石雕菩萨立像  
The gilded and painted stone Buddha statue from the late Northern Wei to the Eastern Wei



北齐—隋贴金彩绘石雕菩萨立像，通高1.65米。菩萨面目秀丽，双目微垂，表情慈祥；头戴透雕花蔓高冠，长发垂至双肩；上着对襟衣，佩项圈。造像装饰华丽，给人以华贵、高雅的视觉印象。

This gilded and painted stone Buddha Statue, dating from the Northern Qi to the Sui, stands at a height of 1.65 meters. The Buddha possesses a graceful countenance with gently lowered eyes and a benevolent expression. A finely carved floral crown adorns the head, while long hair falls over both shoulders. Draped in a lapel-collared robe and adorned with a necklace, the statue features lavish embellishments, exuding an air of opulence and elegance.



北齐贴金彩绘思惟菩萨像  
The gilded and painted Buddha statue with contemplative expression from the Northern Qi




北齐—隋贴金彩绘石雕菩萨立像  
The gilded and painted stone Buddha statue from the Northern Qi to the Sui

北齐贴金彩绘思惟菩萨像，高90厘米，为圆雕坐像。菩萨头饰花冠，宝缙垂肩；袒上身，颈佩项圈，下着红色长裙。造像半跏趺 (jiāfū) 坐于束腰藤座，屈肘上抬，双目微合，作思惟状。

This gilded and painted Buddha statue, dating from the Northern Qi Dynasty, is a seated round carving that stands at 90 centimeters tall. The Buddha is crowned with intricate floral decorations and adorned with silk draped over the shoulders. The upper body is bare, adorned with a necklace, and the figure is clad in a long red skirt. The statue is crafted in a half-cross-legged seated position, resting on a woven mat. The elbows are gently raised, and the eyes gaze downward, conveying a contemplative expression.

从以上出土造像可以看出：青州佛教造像雕刻精湛，彩绘鲜艳，贴金保存完好。它对佛教史、艺术史的贡献是不言而喻的；它使世人重新认识了中国古代精美的雕塑艺术，以及青州佛教文化圈在我国佛教文化中的特殊地位。

The statues described above provide clear evidence of the exquisite craftsmanship, vibrant painted details, and remarkably preserved gilding of Qingzhou's Buddhist sculptures. Their significance in the Buddhist history and Buddhist art is undeniable, as they reintroduce the world to China's ancient and intricate sculptural art. Furthermore, these sculptures underscore the distinctive role played by Qingzhou's Buddhist culture within China's broader Buddhist heritage. 

# 潍坊风筝： 放飞想象

Weifang Kites:  
Setting Imagination  
Alight

作者：张蓓 Zhang Bei

翻译：李睿 Li Rui





风筝被称为“人类最早的飞行器”。山东潍坊是世界风筝的发源地，素有“世界风筝之都”的美誉，全球85%以上的风筝都产自这里。

Kites are often celebrated as “the earliest flying machines created by humans.” Weifang, located in Shandong, holds the distinction of being the global birthplace of kites and is widely recognized as the “Kite Capital of the World.” More than 85% of all kites worldwide are manufactured here.

“纸花如雪满天飞，娇女秋千打四围。五色罗裙风摆动，好将蝴蝶斗春归。”清代郑板桥的《怀潍县》一诗，描写了清明时节潍坊一带放风筝的景象。风筝又称“纸鸢”，潍坊也被称作“鸢都”。潍坊风筝自宋代开始流行于民间，明代普及，清代盛行。但与当时不少地方清明时节放风筝寄思先人不同，潍坊居民清明放风筝主要是为了春游踏青。

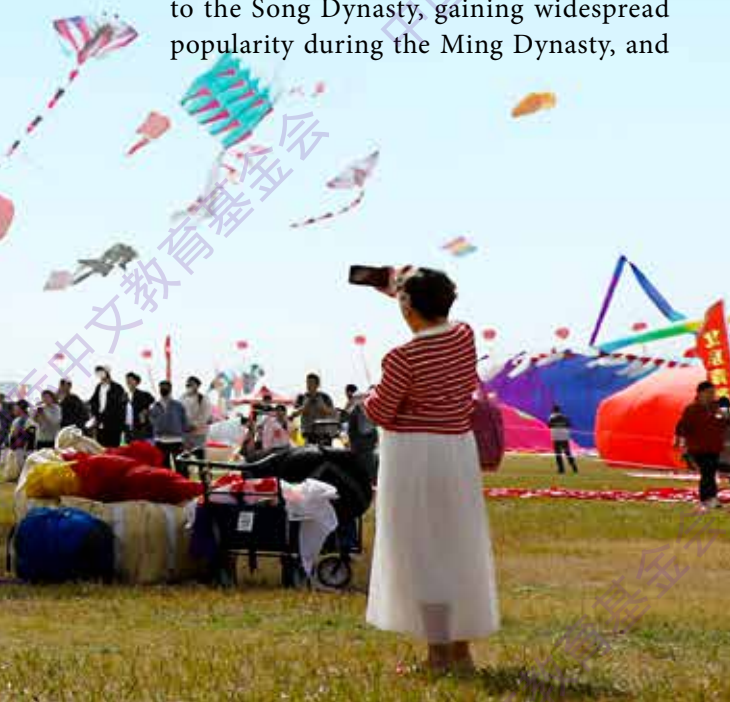
Weifang’s tradition of kite-flying during the Qingming Festival is immortalized in a Qing Dynasty poem “Thoughts of Weifang County” by Zheng Banqiao, “Against the azure sky, paper flowers drift like falling snow, and girls on swings fill the air with laughter. Their colorful silk dresses ripple in the breeze, vying with the spring’s butterflies for charm.” Kites were referred to as “paper eagles,” and Weifang was known as the “kite city.” The practice of kite flying dates to the Song Dynasty, gaining widespread popularity during the Ming Dynasty, and



reaching its zenith during the Qing Dynasty. However, in contrast to many other regions where kite flying is primarily done to honor ancestors, the residents of Weifang fly kites during the festival mainly for leisure in spring outings.

风筝已经上升为潍坊的地域文化符号。潍坊风筝制作历史悠久、造型优美、工艺精湛、色彩艳丽，是中国风筝的重要流派之一。潍坊市于1984年举办了首届国际风筝会，这是国内第一个以“国际”冠名的重大风筝盛会，此后每年一届，至今已举办40届。1988年，潍坊市被推举为“世界风筝之都”。2006年，潍坊风筝制作技艺被列入第一批国家级非物质文化遗产名录，“国际风筝联合会”总部也设在了潍坊。

Kites is a significant cultural symbol of Weifang. Renowned for their rich history of craftsmanship, intricate designs, and vibrant colors, Weifang kites hold a special place in Chinese kite-making tradition. In 1984, Weifang hosted the first International Kite Festival, marking the first major kite event in China to bear the “international” distinction. This festival has been held annually for nearly four decades. In 1988, Weifang earned the title of the “Kite Capital of the World.” In 2006, Weifang’s kite-making techniques were among the first to be inscribed on China’s national list of intangible cultural heritage, and the headquarters of the International Kite Federation were established in Weifang.



说起中国风筝的代表作品，潍坊的龙头蜈蚣风筝必须占有一席之地。龙头蜈蚣风筝取龙头为首，以蜈蚣作腰节，集合立体和串式特色于一体，其制作工艺极为繁杂。其中，龙是中华民族图腾，象征风调雨顺；蜈蚣在潍坊的民间传说中是龙的子孙，其多脚的特点寓意着多子多孙，多福多祥，龙头蜈蚣象征五谷丰登、岁岁平安。

Among the notable Chinese kite designs, the “dragon-head centipede kite” from Weifang stands out. This unique kite features a dragon’s head at the front and a centipede-like body, blending three-dimensional and stringed characteristics. Its production involves a highly intricate process. The dragon holds a special place in Chinese culture, symbolizing favorable weather, while local folklore in Weifang considers the centipede as a descendant of the dragon, with its numerous legs symbolizing abundant offspring and blessings. Therefore, the dragon-head centipede kite embodies the concepts of abundant harvest and year-round peace.



风筝会放飞场现场照片  
Weifang International Kite Festival

在每年风筝会“放飞场”的上空，除了有龙头蜈蚣风筝，还有《西游记》里的唐僧师徒、秦始皇、蝙蝠侠等各色人物，《山海经》里的各种神兽，巨型鲸鱼、章鱼等各种海洋动物，以及卫星、火箭、汽车和“复兴号”列车等。有人说，给潍坊人一根线，什么都能飞上天。他们放的不仅仅是风筝，更是人类的想象力。

On the day of the International Kite Festival, you’ll encounter an array of designs in the sky, ranging from dragon-headed centipedes to beloved characters such as Monk Tang and his disciples from the classical novel *Journey to the West*, Qin Shi Huang, Batman, and even mythical creatures from the *Classic of Mountains and Seas*. You’ll also spot enormous whales, octopuses, as well as satellites, rockets, cars, and the iconic “Fuxing” high-speed trains. It is often said that in Weifang, all it takes is a string in the hands of the locals to send anything soaring into the sky. What adorns the sky is not just kites but also the boundless imagination of humanity.



龙头蜈蚣风筝  
Dragon-head centipede kite



2023年，中国神话史诗电影《封神》热映，影片中巨大的“玄鸟”就出自潍坊的国家级非遗项目风筝制作技艺代表性传承人张效东老师之手。玄鸟的独特造型与潍坊风筝的精湛工艺十分契合，张效东老师将潍坊风筝的扎制技艺融入影视道具制作，使用竹条3 000多米，历时两个多月，最终营造出恢宏浩大的登基大典场景。

In 2023, the Chinese mythological film *Creation of the Gods* achieved great success. It features a spectacular “Xuanniao” bird in one scene, which is meticulously crafted by Zhang Xiaodong, a national kite-making custodian from Weifang. Xuanniao’s design captures the exquisite artistry of Weifang kites. To fully incorporate Weifang’s kite-making techniques into this film prop, Zhang used over 3,000



国家级非遗项目  
风筝制作技艺代表性传承人张效东  
Zhang Xiaodong, national-level  
intangible cultural heritage custodian  
of kite-making

meters of bamboo strips and dedicated more than two months to crafting the magnificent coronation scene.

张效东所在的潍坊市寒亭区，是潍坊风筝的重要产地，入选“中国风筝文化之乡”。当地的风筝艺人在传统风筝的基础上，相继开发出3D风筝、动态风筝、夜光风筝等新产品，其中还有多款入选外事礼品，参展世博会、进博会等。他们还将风筝与影视、游戏、生活融合，让传统手工艺焕发出青春活力。此外，他们还与多家国际品牌合作，在产品的设计、专柜美陈和专题活动中融入风筝元素，将潍坊风筝文化和制作技艺传播到世界各地。

Weifang’s Hanting District, where Zhang resides, stands as a significant hub for Weifang kites and is renowned as the “hometown of Chinese kite culture.” Local kite artisans have not only preserved traditional kite craftsmanship but have also innovated by introducing new products such as 3D kites, stunt kites, and glow kites. Several of these kites have been chosen as diplomatic gifts and featured at prestigious events like the World Expo and the China International Import Expo (CIIE). Here, kites are seamlessly integrated into various aspects of modern life, including film, gaming, and everyday leisure, injecting youthful energy into this time-honored craft. Moreover, these artisans collaborate with numerous international brands, infusing kite elements into their product designs, store displays, and special events, thereby spreading Weifang’s kite culture and artistry to a global audience.







省级非遗项目风筝制作技艺代表性传承人郭洪利  
Guo Hongli, provincial-level intangible cultural heritage  
custodian of kite making

潍坊市还建立了中国首座大型风筝艺术类专业博物馆。风筝，作为潍坊甚至中国的文化符号，还是联结四海之道、打开开放之窗的纽带。寒亭区的省级非遗项目风筝制作技艺代表性传承人郭洪利曾先后到欧洲、北美洲、东南亚等的30多个国家和地区进行风筝文化艺术交流。每到一处，他都要带上潍坊的传统龙头蜈蚣风筝，大的数百米，最小的仅钱币大小。在马来西亚小学，郭洪利还上了一堂别开生面的线上非遗课，他教学生们扎制风筝，让他们对中国的风筝文化有了更深入的了解，也促进了中马两国的文化交流和民心相亲。潍坊风筝不仅走向了世界，还飞向了太空。它曾作为特殊的搭载纪念物，伴随天宫二号和神舟十一号飞船顺利从太空返回。

Weifang has also established China's first museum dedicated exclusively to the art of kites. As a cultural symbol not only in Weifang but also throughout China, kites serve as a bridge that connects people worldwide and provides a window into cultural openness. Guo Hongli, the provincial-level intangible cultural heritage

custodian of kite-making in Hanting District, has engaged in cultural and artistic exchanges related to kites in over 30 countries and regions, spanning Europe, North America, Southeast Asia, and beyond. Wherever he travels, he brings along traditional Weifang dragon-head centipede kites, varying in size from hundreds of meters to ones as small as a coin. In a Malaysian elementary school, Guo even conducted an innovative online class on intangible cultural heritage, teaching students the art of kite-making. This experience enhanced their appreciation for Chinese kite culture while fostering cultural exchange and mutual understanding between China and Malaysia. Notably, Weifang kites have not only earned global recognition but have also ventured into space, serving as a distinctive commemorative item that accompanied the successful return of the Tiangong-2 and the Shenzhou-11 spacecraft from outer space.



潍坊风筝走进马来西亚小学  
Students of a Malaysian elementary school learning to make  
kites in class





这种传承还延续到了年轻人身上。在2023年9—10月举行的潍坊国际风筝嘉年华现场，可以看到很多大学生穿着精美的汉服放风筝，他们希望借此机会，结合传承并发扬这两种中华优秀传统文化。

This rich heritage continues to be passed down to younger generations. During the Weifang International Kite Carnival held in September and October of 2023, numerous college students were observed wearing Hanfu while participating in kite flying. They aimed to seize the opportunity to both preserve and promote these two remarkable aspects of traditional Chinese culture.



小风筝，支撑起大产业。随着潍坊国际风筝嘉年华的举办，潍坊风筝走向世界，风筝产业逐步壮大。目前，潍坊有风筝企业717家、风筝产业链从业人员8万余人，风筝及相关产业年产值超20亿元，产品远销欧美、东南亚等的50多个国家和地区。近几年，潍坊风筝出口货值以平均10%左右的速度稳步增长，风筝出口量位居全球第一，风筝制造产业、风筝旅游产业和风筝文化创意产业全面开拓发展，成为潍坊极具特色的文化产业，也使潍坊成为名副其实的“世界风筝文化和产业中心”。

Small kites have played a pivotal role in supporting a thriving industry. Thanks to the carnival, Weifang's kites have garnered international recognition, fueling the steady expansion of the kite industry. Currently, Weifang is home to 717 kite businesses, employing over 80,000 professionals in the field. The annual production of kites and related industries exceeds two billion RMB, with products exported to more than 50 countries and regions, including Europe, America, and Southeast Asia. In recent years, Weifang's kite exports have maintained the world's top position with consistent annual growth averaging 10%. The kite manufacturing, kite tourism, and kite cultural and creative industries have all seen comprehensive growth. This has solidified Weifang's status as a distinctive cultural hub and earned it the well-deserved reputation as a true global center for kite culture and industry. 孔



# 青岛的啤酒文化

## The Beer Culture of Qingdao



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翻译：符梦醒 Fu Mengxing

有人曾说，“外国人认识中国通常有两个途径，一个是通过孔子，另一个就是通过青岛啤酒”。韩国的运输集装箱上就画着青岛啤酒的标志和可爱的大熊猫，在他们眼中，青岛啤酒和大熊猫就是中国的象征。

It is said that foreigners have two ways to know China: one is through Confucius, the other through Tsingtao Beer. The shipping containers in South Korea are painted with the logo of Tsingtao Beer and lovely pandas, for they see these two as symbols of China.

啤酒在青岛有100多年的历史，几乎和这座城市同龄。1903年，英国和德国商人合资在青岛建立了啤酒厂，该厂生产的青岛啤酒品质出色，在1906年的慕尼黑博览会上获得金奖。在之后的国际啤酒评比中，青岛啤酒又先后获得了30多次金奖。如今，青岛啤酒在国际上享有很高的知名度，而“哈（喝）啤酒，吃蛤蜊（海鲜）”更是青岛当地人的日常生活写照。

Qingdao's beer brewing has a history of over a

century, which is almost as old as the city itself. In 1903, British and German merchants set up Tsingtao Brewery Co., Ltd. in Qingdao, and its product, the high-quality Tsingtao Beer, won the gold medal at the Munich International Exposition in 1906. From then on, Tsingtao beer has won over 30 gold medals in brewing competitions worldwide. Today, Tsingtao Beer is an internationally renowned brand, while “*ha* (Qingdao dialect for ‘drinking’) beer, eating clams” encapsulates the daily life of Qingdao people.

来到青岛，就会感受到这里浓浓的啤酒文化。青岛有全国唯一的啤酒博物馆，就设立在青岛啤酒百年前的老厂房内。在这里，你可以追踪青岛啤酒文化的百年发展，可以尝一尝刚从生产线上下来的、口味最纯正的青岛啤酒，同时，还可以定制一瓶专属的啤酒！

You'll be greeted with Qingdao's unique beer culture once you are in the city. Qingdao boasts China's one and only beer museum, located in the century-old brewery house of Tsingtao Brewery Co.,



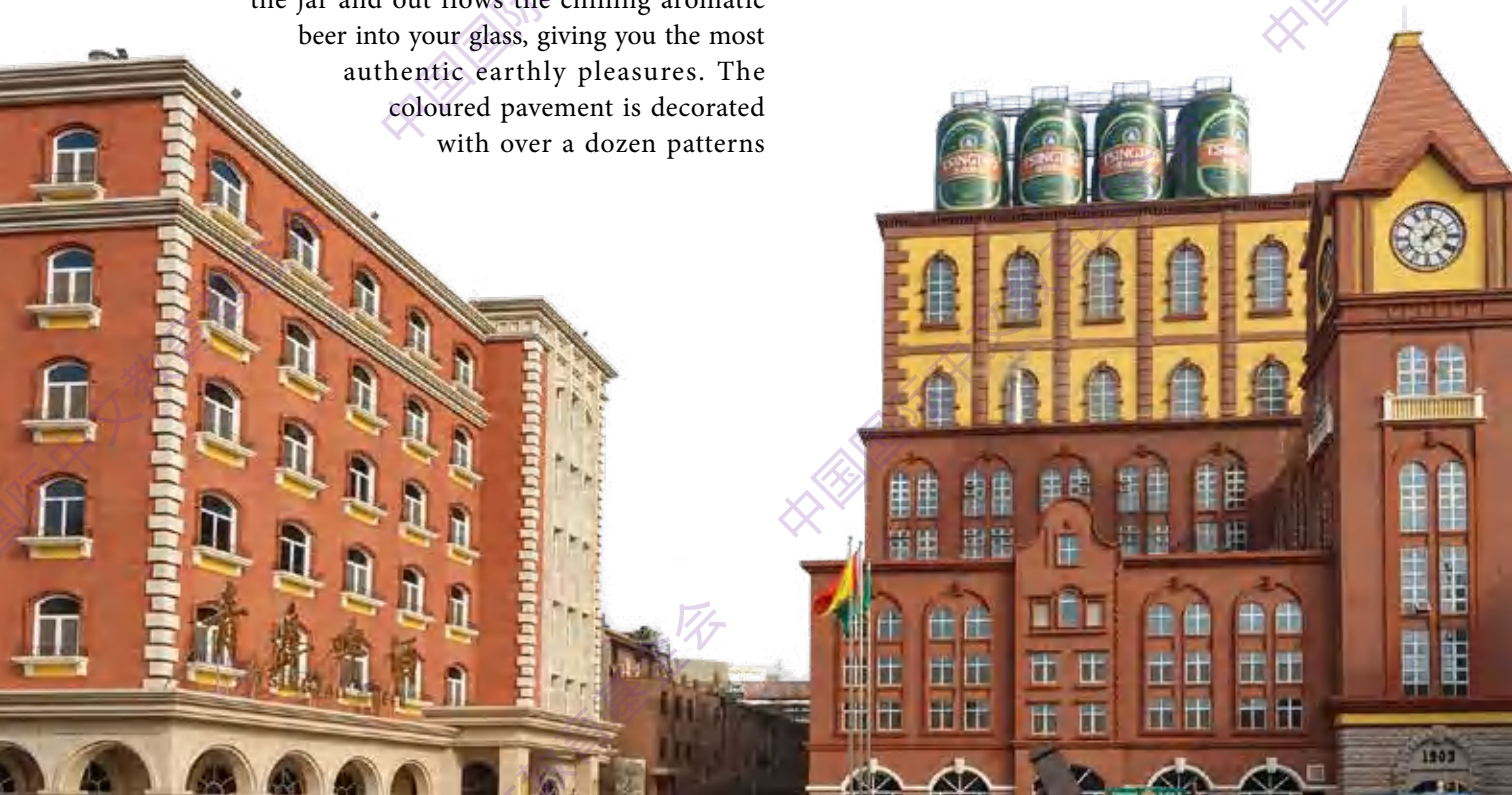
Ltd. Here you can trace the development of Qingdao's beer culture over the century, sip the authentic and fresh Tsingtao Beer just off the production line, and tailor-make your own Tsingtao Beer.

“啤酒之于青岛，如同咖啡之于上海，烤鸭之于北京。”青岛的啤酒街上的啤酒冰淇淋品牌主题店和“啤酒+茶”“啤酒+咖啡”等各种创意品牌店，能让你体验到独特的新鲜口感。在这里，千万别错过开怀畅饮的机会：街上供应着当日生产的新鲜啤酒，各具特色的啤酒屋加上海鲜大排档延绵数百米，许多店家门口都放置着银白色的大铁罐，上面的龙头一打开，冰凉鲜美的啤酒就缓缓流进玻璃杯，弥漫着酒香和人间烟火气。彩色路面上还刻有老式啤酒杯、浪花、蛤蜊、带鱼等几十种图案，甚至连井盖上都印有历届啤酒节吉祥物的卡通形象，有举着酒杯的小鸡，有憨态可掬的小猪……

“As beer is to Qingdao, so is coffee to Shanghai or the roast duck to Beijing.” On both sides of the Beer Street, you can try all kinds of novel tastes in the innovative shops that feature “beer + ice cream,” “beer + tea” or “beer + coffee.” Don't let go of this golden opportunity into the beer world, for in this street you can taste the freshest beer brewed just on the day. A variety of beer houses and seafood restaurants sprawl along the street for several hundred meters, each displaying in the front door a big silver jar. You just need to switch the tap on the jar and out flows the chilling aromatic beer into your glass, giving you the most authentic earthly pleasures. The coloured pavement is decorated with over a dozen patterns



such as old-fashioned beer cups, sea waves, clams, or largehead hairtails. Even the manhole covers here are inscribed with figures of mascots from past Qingdao Beer Festivals, for instance the cup-holding chick and the cute piggy.





一年一度的“青岛国际啤酒节”更是不可错过的青岛节日盛会。青岛国际啤酒节始创于1991年，于每年的七、八月份举办，为期半个月左右，是世界四大啤酒节之一。在这里，啤酒大棚中来自不同国家的2 000多款啤酒，搭配海鲜、烧烤等各类美食，能让你在凉爽的海风中尽情与世界干杯，放飞自我！此外，现场还设有文艺表演、艺术巡游、酒王争霸赛、时尚体育节、啤酒文化时装秀等活动，展示出青岛的开放、包容、多元。

The annual International Qingdao Beer Festival is a must-see in Qingdao. Beginning in 1991, the half-month-long festival falls in July or August each year and is among the four biggest beer festivals in the world. At the festival, you can try over two thousand types of beer from around the globe together with delicious seafood and barbecues, enjoy rendezvous with the world and find true self in the cool sea breeze. Besides these, the festival also offers entertainment shows, art parades, the “Beer King Challenge,” sports events, beer fashion shows... you name it. Such is the open, diversified and all-embracing Qingdao culture.





在青岛的大街小巷，常常会看见一个“TSINGTAO 1903社区客厅”的招牌，你可以理解为这是青岛啤酒博物馆开到青岛人社区里的直营啤酒吧。这里一般会供应原浆、生啤、IPA（印度淡色艾尔啤酒）三种桶装酒，啤酒绝对新鲜。盛酒的容器都极为讲究——浓香桶酒选用大脚杯，淡香桶酒用细长杯。酒沫、酒液和酒杯温度也都有严格的控制。你可以在这里一边“哈”最正宗的青岛啤酒，一边和朋友聊天，也可以一个人静静地听听音乐，因为专业的演出乐队每晚在这里等着你。

Walking along the streets of Qingdao, you'll often encounter the signboard of "TSINGTAO 1903 Neighbourhood Livingroom." You can think of it as the neighbourhood version of the Qingdao Beer Museum. It usually serves three types of beer in casks: unfiltered beer, draught beer and IPA (India Pale Ale). These are absolutely fresh and served with designated containers: bigger glass for richer beers, slender glass for lighter beers. Even the foam and liquid of the beer and the temperature of the beer glasses are meticulously monitored to offer you the best experience. You can "ha" the most authentic Tsingtao Beer here while chatting with friends or listening to live music, for each evening there will be a professional band playing onsite.



走在青岛的马路上，若看到许多人提着用塑料袋装着的啤酒，你不必大惊小怪，因为啤酒就是青岛人的“可口可乐”，不但可以用塑料袋装回家喝，也可以插上吸管在路上边走边喝，每吸一口都是满满的冰爽！

In Qingdao, people walking down the street with a plastic bag in hand filled with beer is a common sight. No need to be surprised, for beer is Coca-Cola for Qingdao people. You can take some beer home with a plastic bag, or even sip your beer with a straw along the way, each sip a chilling tinge! ☞



## 博山琉璃：一炉窑火映千年

Boshan Coloured Glaze: A Thousand Years of Art in Furnace Flame

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翻译：庄驰原 Zhuang Chiyuan

琉璃之于博山，正如陶瓷之于中国。

Coloured glaze is to Boshan what ceramics are to China.

淄博市博山区是著名的中国琉璃之乡，博山琉璃历史悠久、种类繁多、工艺精绝，在历史上曾长期引领中国琉璃发展的主方向，具有浓厚的艺术文化气息，是我国宝贵的艺术遗存。

Boshan District in the city of Zibo is renowned as the hometown of coloured glaze in China. Boshan coloured glaze boasts a long history, diverse types, and exquisite craftsmanship. It has played a leading role in the development of Chinese coloured glaze with rich aesthetic and cultural taste, thus a precious artistic heritage of China.





20世纪80年代，博山挖掘出了中国现存最早的古琉璃窑炉遗址——元末明初琉璃作坊遗址。这个作坊遗址规模庞大，出土器物在器型及技术手段上都极为成熟，专家们推断，博山琉璃的起源或应更早，但现在通常把博山琉璃的起源定为元末明初时期。这里还诞生了中国最早也是唯一的炉神庙，著就了中国古代第一部琉璃专著《琉璃志》，建成了中国第一家琉璃博物馆。

In the 1980s, Boshan unearthed the earliest surviving ancient furnace site — a coloured glaze workshop dating back to the late Yuan and early Ming dynasties. The scale of this workshop site was enormous, and the unearthed artifacts were highly sophisticated in both form and technique. Experts speculate that the origin of Boshan coloured glaze might be even earlier, but it is generally recognized to have originated in the late Yuan and early Ming periods. This region also gave birth to China's first and only Furnace God Temple, authored the first monograph on coloured glaze in ancient China titled "Records of Coloured Glaze," and established China's first coloured glaze museum.



明洪武初年，宫廷内官监在博山设立专制“贡品”的琉璃作坊，由当地孙氏家族牵头，造珠灯、珠帘，供用内廷。此后，孙氏家族作为在籍的宫廷匠役，为明宫廷提供琉璃贡品长达275年。

In the early years of Hongwu reign in the Ming Dynasty, led by the Suns, a local family, an exclusive coloured glaze workshop was set up in Boshan to produce coloured glaze articles of daily use such as lamps and curtains for the imperial court. As

court craftsmen, the Sun family supplied coloured glaze offerings to the Ming court for 275 years.

同一时期，博山蒋氏、钱氏及其他家族纷纷涉足琉璃行业，他们或以生产为主，或以销售为主，将博山琉璃推向全国。明嘉靖《青州府志》评价博山琉璃说：“琉璃器出颜神镇（博山区前身）……以土产马牙、紫石为主，法用黄丹、白铅、铜绿焦煎成之。珠穿灯、屏、棋局、帐钩、枕顶类，光润可爱。”明朝中叶，博山琉璃业已极为繁盛，城镇居民几乎家家制作琉璃。清康熙《益都县志》记载：“（琉璃）颜神镇居民独擅其能，镇土瘠确而民无冻馁者以此。”博山也因此成为全国最大的琉璃生产、销售基地，被科技史学界称为“明清时代琉璃制造中心”。

During the same period, other families such as the Jiangs and Qians in Boshan also entered the industry. They were involved in production or sales, promoting Boshan coloured glaze nationwide. The *Qingzhou Prefecture Chronicles* during the Jiajing reign of mid-Ming praised Boshan coloured glaze, stating, “Yanshen Town (former name of Boshan) is famous for its coloured glaze. Locally produced calcite and purple stone are used as the main materials, combined with yellow cinnabar, white lead, and verdigris. The products include various items such as bead-threaded lamps, screens, chess sets, curtain hooks, and pillow ornaments, all shiny and lovely.” By the mid-Ming Dynasty, the coloured



glaze industry in Boshan had become quite prosperous, with almost every household in the town involved in production. In the *Yidu County Annals* written during the Kangxi reign of the Qing Dynasty, it is recorded: “Residents of Yanshen Town excel in making coloured glaze, and the town’s land is barren yet the people do not suffer from coldness or hunger thanks to the industry.” Consequently, Boshan became the largest production and sales base for coloured glaze in China, earning recognition from scholars in the history of science and technology as the “Coloured Glaze Manufacturing Center of the Ming and Qing Dynasties.”

清康熙三十五年（1696年），宫廷造办处分设玻璃厂，主要生产玻璃鼻烟壶、瓶、碗等器物。起初，玻璃厂中的工匠都由西洋人充任。后来，除少数外国人外，工匠主要从博山征调，所用琉璃料条等也都产自博山。博山的琉璃炉被誉为“御炉”，博山的工匠则被称为“御匠”。

In the 35th year of the Kangxi reign (1696) of the Qing Dynasty, the imperial household office established a glass factory in Boshan, primarily producing glass snuff bottles, bottles, bowls, and other items. Initially, craftsmen in the factory were mostly Westerners, but later, apart from a few foreigners, most craftsmen were recruited locally from Boshan, and the glass materials used were



mostly from Boshan. Boshan's glass furnaces were praised as "Imperial Furnaces," and its craftsmen "Imperial Craftsmen."

自清嘉庆时期起，国力衰退，全国琉璃制作技艺整体下滑，博山琉璃迎合时尚变化和市场导向，呈现出一枝独秀的局面。19世纪，博山琉璃业空前繁荣，经营范围扩大，器物类型多样，鼻烟壶、烟嘴、仿制玉饰等屡有创新。同治年间，英国传教士威廉姆森到博山考察琉璃产业，记载了当时琉璃生产的盛况：“只见博山上空笼罩在一片烟雾之中，人们都在为制造玻璃而紧张地忙碌着。当时不分老幼，约有7/10的男女都在从事玻璃制造，每年向外输出70多万斤玻璃制品……”并且，他评价说：“数千年来，擅长制造瓷器的中华民族，在玻璃制造这一行业方面，是显著地、远远地落后于欧洲。但是，博山这个地方却做出了值得世界认可的成就。”

Starting from the Jiaqing reign of the Qing Dynasty, as the national strength declined, the overall skills in coloured glaze making declined. Boshan coloured glaze, however, adapted to fashion changes and market trends, presenting itself as a standout. In 19th century, Boshan coloured glaze industry to thrive unprecedentedly, with an expanded range of innovative products such as snuff bottles, tobacco pipes, and imitations of jade ornaments. During the Tongzhi reign, British missionary Williamson visited Boshan to study the industry and recorded the prosperity of coloured glaze production at that time: "The sky over Boshan is covered in smoke, with people busy making glass. At that time, regardless of age, about 7/10 of men and women were engaged in glass manufacturing, shipping more than 770,000 pounds of glass products all over the country annually." He also commented, "For thousands of years, the Chinese, who excel in making ceramics, have been significantly far behind Europe in the glass industry. However, Boshan has made achievements worthy of world recognition."

博山琉璃最初的销售方式主要是集市贸易和长途贩运。后来，随着生产日益发展，出现了专门销售博山琉璃的商店——料货庄，其销售范围更加广阔。史料记载，清朝至民国时期，博山曾先后在全国各地设立100多个料货庄，这些料货庄呈网状分布，以博山为中心，辐射全国，真正实现了“琉”通天下。

At first, Boshan coloured glaze were mainly sold in the local market or out of town by long-distance transportation. Later, with the increasing development of production, specialized stores known as "Liaohuozhuang" emerged, providing a wider range of products. Historical records show that from the Qing Dynasty to the Republic of China era, Boshan successively established more than 100 Liaohuozhuang stores across the country, forming a nationwide network centered on Boshan, truly "uniting the world through coloured glaze."



中华人民共和国成立后，博山琉璃业也迎来了快速发展的春天。原有的琉璃作坊经过改组合并，一跃成为国营工厂，生产设备、制作工艺不断升级，产品研发不断拓展，以博山美术琉璃厂为代表的大型琉璃企业应运而生，并发展成为全国琉璃业的翘楚。经过半个多世纪的积淀、研发，截至目前，博山琉璃产品已形成几十个门类、上千种类型、近万种花色，代表性作品有琉璃花球、花插、摆件等，其中最为世人熟悉和认同的，当属琉璃内画和名贵料器“鸡油黄”。

After the founding of the People's Republic of China in 1949, the Boshan coloured glaze industry ushered in a period of rapid development. Traditional workshops were reorganized and merged into state-owned factories. With continuously upgraded production equipment, manufacturing techniques and product design, large glaze enterprises, represented by the Boshan Fine Glaze Factory, emerged as the national leaders in the industry. After more than half a century of research and development, as of now, Boshan glaze products have

formed a sophisticated system featuring dozens of categories, thousands of types, and nearly ten thousand colors. Representative works include flower balls, vases, and ornaments, among which the most well-known and recognized are the inside-painted glaze and the precious “Chicken Oil Yellow.”

博山琉璃内画技艺传自北京。清道光年间，博山商人王凤浩从北京周乐元处学得内画技艺后，传于毕荣九，毕荣九在反复研习后，终于掌握了内画技艺的奥妙。此后，毕荣九将全部精力投入到内画创作和传承中，他用20余年的时间创作了大量内画作品，并培养了一批内画艺人。他们技法纯熟，风格独特，形成了内画艺坛上的独立画派，被艺术界称为“鲁派内画”，与“京派内画”齐名。时至今日，内画技艺在博山已传承130余年，鲁派内画也作为博山琉璃的代表性产品饮誉海内外。

The technique of inside-painted glaze in Boshan originated from Beijing. During the reign of Emperor Daoguang in the Qing Dynasty, Boshan businessman Wang Fenggao learned the technique of inside painting from Zhou Leyuan in Beijing, and passed it on to Bi Rongjiu. After assiduous practice, Bi finally mastered the intricacies of the technique. Later on, Bi devoted all his energy to inside painting creation and inheritance. In over 20 years, he created a large number of inside-painted works and trained a group of artists. Their skilled techniques and unique style formed an independent school known as the “Lu (short name for Shandong) School of Inside Painting,” which was considered as equal to the “Beijing School of Inside Painting.” Today, the technique in Boshan has been around for more than 130 years, and the inside-painted glaze of Lu School, as a representative product of Boshan coloured glaze, is renowned both

at home and abroad.

博山名贵料器“鸡油黄”兴起于明初，盛产于清乾隆年间，因其雍容华贵，被尊称为“御黄”“黄玉”。鸡油黄的特点是“润如玉，凝如脂，声如磬，价如金”，因制作门槛高、难度大，历来为皇室和宫廷专用，民间严禁生产。鸡油黄的制作工艺曾一度失传，直到1972年，博山美术琉璃厂经过反复试验，终于使之重现于世。此后，博山琉璃工匠不断改良，如今的鸡油黄琉璃作品，经故宫博物院专家评定，其创作水平已经超越了乾隆时期的同类作品。

The precious glaze “Chicken Oil Yellow” in Boshan rose to prominence in the early Ming Dynasty and flourished during the Qianlong reign



of the Qing Dynasty. Known for its elegant and gorgeous colour, it is also referred to as “Imperial Yellow” or “Yellow Jade.” The characteristics of Chicken Oil Yellow are described as “smooth as jade, exquisite as cream, sound like a chime, and valuable as gold.” It has always been for imperial and court use only due to its complicated and difficult production process, strictly prohibited for civilian production. The craftsmanship of Chicken Oil Yellow was once lost but was finally rediscovered by the Boshan Fine Glaze Factory in 1972 after repeated experiments. Since then, Boshan glaze craftsmen have continuously improved it. Today’s Chicken Oil Yellow glaze works, evaluated by experts from the

Palace Museum, have surpassed similar works from the Qianlong period.

在市场化浪潮的席卷之下，也涌现了一批个体琉璃工匠，他们不仅传承了博山琉璃的技术和工艺，还以更宽阔的视野，将博山琉璃推向世界。目前，博山区有六





位艺术大师分别荣获“中国石榴王（琉璃）”“中国孙氏琉璃鸡油黄”“中国琉璃葡萄孙”“中国琉璃内画张”“中国张氏琉璃鸡肝石”“中国琉璃葫芦孙”等国家级荣誉称号。此外，这里还有国家级琉璃艺术大师42名、省级大师123人，琉璃生产企业20余家、专业博物馆及艺术工作室50余个，琉璃产业直接从业人员5 000余人，为博山琉璃的后续发展打下了厚实的基础，博山也因此赢得了“世界琉璃看中国，中国琉璃看博山”的美誉。

Against the tidal wave of marketization, a group of individual coloured glaze craftsmen have also emerged. With traditional techniques and craftsmanship and a broader vision, they are promoting Boshan glaze to the world. Currently, Boshan District has six art masters who have respectively been honored with national titles, namely, “China Pomegranate King (Glaze),” “China Chicken Oil Yellow Glaze of Sun Family,” “China

Glaze Grape of Sun,” “China Inside-painted Glaze of Zhang,” “China Pheasant Liver Stone Glaze of Zhang Family,” and “China Glaze Gourd of Sun.” In addition, there are 42 national-level glaze art masters, 123 provincial-level masters, more than 20 glaze production enterprises, and over 50 glaze museums and art studios. The industry directly employs more than 5,000 people, laying a solid foundation for the future development of Boshan coloured glaze. As a result, Boshan has earned the reputation of “Finest Coloured Glaze in China and the World.”

今天，博山琉璃以其特有的文化内涵和艺术底蕴延绵传承，焕发出独特而巨大的魅力，在世界民族文化艺术之林里大放异彩。

Today, Boshan coloured glaze, with its unique cultural significance and artistic depth, continues to thrive and shine brightly in the world of culture and arts. ❷

供图 / 苏鹏 张健 山东画报图片库

# 美国中文教师谈本土教师的培养与培训

## Chinese Language Educators on the Cultivation and Training of Local Teachers in the United States



所谓“本土教师”，一般是指在国外长期从事中文教学工作的教师，是相对于国内外派和各大学校际交流到国外任教的中文教师而言的。本土教师也有在国内接受完教育，甚至有了一定的工作经验之后才到国外工作的，并不一定都由当地培养，或者并非汉语母语者。美国本土中文教师的培养与培训具有哪些特点？新手教师应该从哪些方面入手提高自己的教学水平？中文教学相较于其他语言教学的特殊性对教师培养提出了哪些要求？如果要成为美国中小学中文教师，需要做哪些准备？针对上述问题，我们特别邀请了美国圣路易斯华盛顿大学的梁霞老师、卡内基梅隆大学的刘刚老师、杜克大学的刘艳老师、俄克拉荷马大学的张洁老师、布朗大学的焦立为老师、普林斯顿大学的王静老师、耶鲁大学的张永涛老师以及佐治亚州立大学的马骥老师和郇帅老师从不同侧面阐述他们的看法，现与同仁分享如下。

The term “local teachers” typically refers to instructors who have been involved in teaching Chinese abroad for an extended period. This is in contrast to Chinese teachers who have been dispatched overseas by the Chinese government or through inter-university exchanges. Local teachers can also refer to individuals who come to work abroad after receiving their education and even gaining some work experience in their home country. It is important to note that not all local teachers are necessarily trained abroad or non-native speakers of Chinese. What are some distinctive characteristics exhibited during the cultivation and development of native Chinese language teachers in the United States? How can novice teachers improve their teaching skills? What kind of teacher cultivation are required since Chinese language instruction presents unique challenges compared to teaching other languages? To become a regularly hired teacher at an American elementary or secondary school, what specific preparations are required? In order to shed light on these issues, we have invited experts to share their insights from different perspectives. The experts include Prof. Liang Xia from Washington University in St. Louis, Dr. Liu Gang from Carnegie Mellon University, Dr. Liu Yan from Duke University, Dr. Zhang Jie from The University of Oklahoma, Dr. Jiao Liwei from Brown University, Dr. Wang Jing from Princeton University, Dr. Zhang Yongtao from Yale University, and Dr. Ma Ji and Dr. Li Shuai from Georgia State University. We hope that their perspectives will be valuable to our colleagues.

主持人：梁霞 Liang Xia

作者：刘刚 Liu Gang

刘艳 Liu Yan

张洁 Zhang Jie

焦立为 Jiao Liwei

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张永涛 Zhang Yongtao

郇帅 Li Shuai

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翻译：郇帅 Li Shuai



## 1

## 国际中文教师培养与培训的特点及内容

### Characteristics and Content Involved in Cultivating and Training International Chinese Language Teachers



圣路易斯华盛顿大学 梁霞  
Liang Xia  
from Washington University  
in St. Louis

梁霞老师指出，国际中文教师的培养与培训是两个既有区别又相互联系的概念。

Prof. Liang Xia emphasized the distinction and interconnectedness of international Chinese teacher cultivation and training.

一般来说，师资培养不对复杂的教学过程进行直接干预。它通常是个性化的、因人而异的，往往要经历一个较长的过程。师资培养的主要目标是通过增强或者转变教师的自我意识，在总体上提高教师的基本素质。例如，每位教师都需要了解如何呈现教学材料或者设计作业，这些是可以通过培训学会的；但是，让教师认识到对学生缺乏耐心会影响学生的出勤和自信心，或者减弱学生的接受能力和学习动力，这些与教师的态度和自我意识相关的内容是教师培养特别需要关注的。在教师培养过程中，施训方需采取不同的策略，如通过布置课外作业、提问和讨论、观察和分享个人经验等方法，尽量引起受训教师的兴趣，从而提高其本体知识及课堂教学的总体水平。要通过不断地批评和参与教学实践使受训方建立正确的工作态度和自我意识。

In general, teacher cultivation does not directly interfere with the intricate process of teaching. It is typically personalized and varies from person to person, often spanning an extended period. The primary objective of teacher cultivation is to enhance or transform teachers' self-awareness in order to improve their overall competence. For instance, every teacher must understand how to present teaching

materials or design assignments, which can be acquired through training. However, making teachers realize that their lack of patience with students can impact student attendance, self-confidence, or decrease students' receptivity and motivation is a particular concern in teacher cultivation because it relates to teachers' attitudes and self-awareness. Throughout the teacher cultivation process, trainers should employ various strategies, which may include assigning out-of-class tasks, facilitating discussions, observing and sharing personal experiences, among other methods, to elicit as many responses as possible from teacher trainees. This helps enhance their pedagogical knowledge and overall classroom teaching skills. Trainees must develop appropriate attitudes and self-awareness through continuous attention to, constructive criticism on, and active participation in teaching practices.

师资培训一般由施训方发起，直接介入改变教师教学中某些具体领域的活动。介入集中于具体的教学产出，通过一系列清晰、明确的步骤，一般会使教师在特定时间内取得成效。这些可培训的部分通常是知识和技巧方面的，可以是孤立的、具有较强实践性的并且最终是可以掌握的。施训方可以把某项内容单列出来（例如，如何组织课堂操练），指出问题所在及如何改变，受训方经过多次练习，然后施训方通过某些观察指标评鉴受训方是否取得了进步。培训通常基于如下假说：通过掌握分项的知识和技巧，教师即可提高课堂教学的总体效果。简而言之，基于教师基本素质的教学技巧培训是比较容易在短期内取得成效的，比如暑期中文班的教师培训，有些具备良好专业基础但没有课堂教学经验的研究生，经过一周左右的培训，就可以基本达到暑期班一般的教学工作要求。

Teacher training typically involves the trainer directly intervening to modify specific aspects of a trainee's teaching. This intervention focuses on precise pedagogical outcomes and, through a series

of well-defined steps, generally results in teacher progress within a specific time frame. These trainable components, which usually involve knowledge and skills, can be isolated, highly practical, and ultimately mastered. The trainer may isolate a specific component (such as how to organize a classroom drill session), identify problematic areas, propose solutions, and guide the trainee through multiple practice sessions. Subsequently, the trainer evaluates the trainee's progress or success using specific observational criteria. Teacher training is generally based on the hypothesis that by acquiring knowledge and skills in specific areas, the teacher can enhance the overall effectiveness of classroom instruction. In summary, training in teaching skills based on a trainee's existing academic and professional preparations can yield positive results in a relatively short period. For example, in the context of teacher training for summer Chinese classes, graduate students with a strong professional background but no prior classroom teaching experience can meet the general requirements for teaching in a summer Chinese program after approximately one week of training.

每位教师的个性、处理问题的方式和成长过程都是因人而异的，而且是可以改变的。培训项目的目的就是训练，为中文教师提供自我提高、不断成长的可能。

Each teacher possesses a unique personality, approach to problem-solving, and personal growth trajectory, all of which are subject to change. The objective of a training program is to offer Chinese teachers the opportunity for self-improvement and ongoing development.

教师的长期培养和短期培训从内容和侧重点上可分为两种基本类型：第一种是偏重实践经验型的，具有良好中文本体知识基础的教师通过直接观察有经验教师的课堂教学，理解并反思其经验，就能在实践中先是简单模仿有经验教师的教学方法，而后熟能生巧，习惯成自然，经过多年的积累、历练，日臻成熟。在此过程中，有经验教师对新手教师的指导和帮助至关重要。第二种是以理论学习为主的，通过学习他人的研究成果，获得间接的教学经验，掌握教学技巧。第一种类型的经验可能具有个性化色彩，需要与理论相结合才能升华到具有

普遍指导意义的观点；第二种类型强调理论，有可能脱离教学实际，容易使教学简单化、模式化。只有将两者相结合，在具备一定的知识和理论基础之后进入教学实践的过程，尊重教学实践，并注意总结、归纳和提炼经验，从理论的高度审视教学的成败得失，两者紧密结合，才有可能实现教师培养全过程的成功。

Long-term teacher cultivation and short-term teacher training can be categorized into two fundamental types based on their content and emphasis: the first type is practice/experience-oriented. Teachers with a strong foundation in Chinese language knowledge can progressively master the teaching methods of experienced teachers by directly observing their classroom instruction, comprehending and reflecting upon their own experiences. Through imitation and continuous practice, they can develop and perfect their teaching competency over the years. In this process, guidance and support from experienced teachers are of paramount importance to novice teachers. The second type emphasizes theoretical learning, where teaching skills are acquired indirectly by studying the research outcomes of others. The first type may exhibit a personalized approach which can lead to the development of universally applicable teaching philosophy only when combined with theory learning. Conversely, the second type places a strong emphasis on theory, which runs the danger of distancing itself from actual teaching practice, leading to oversimplification and routinization in teaching. Only by combining these two approaches and entering the teaching practice after acquiring a solid knowledge and theoretical foundation can the teacher cultivation process be deemed successful. Throughout the teacher cultivation process, it is essential to pay great attention to actual teaching practice, and to continually summarize, generalize, and refine relevant teaching experiences; it is also critical to evaluate both achievements and problematic areas involved in teaching from a theoretical perspective.

针对梁霞老师的上述观点，刘刚老师表示赞同，并认为在当今社会，尤其是在人工智能高速发展的背景下，应在中文教师专业“培训”的基础上，更加注重对中文教师的全面“培养”。





卡内基梅隆大学 刘刚  
Liu Gang  
from Carnegie Mellon  
University

In response to Prof. Liang Xia's views, Dr. Liu Gang concurred with her perspective and believed that in today's society, particularly in the context of rapid artificial intelligence advancement, there should be a greater emphasis on the comprehensive "cultivation" of Chinese language teachers in addition to the professional "training" they have received.

刘老师认为，首先需要明确一个概念，“国际中文教师”这个称呼里的“教”与“师”，其背后所代表的含义并非完全相同。韩愈在《师说》中提到：“师者，所以传道授业解惑也。”这里的“授业”类似于我们今天所说的“教”，即如何运用最有效的教学方法，精确地向学生传递语言知识，确保最佳教学效果。然而，“教”仅仅是国际中文教师职责的一部分。除此之外，国际中文教师的角色更需要承担起“师”的任务，即“传道”与“解惑”。而如何做到“传道”与“解惑”，就涉及对中文教师人文素质和综合能力的培养了。

Dr. Liu suggests that one essential concept that needs clarification is the distinction between the implied meanings of the terms *jiao* (teaching) and *shi* (teacher) within the title *guoji zhongwen jiaoshi* (International Chinese Language Teacher). He draws attention to Han Yu's assertion in the essay "On Teachers," which states, "*shizhe, suoyi chuandao shouye jiehuo ye* (Teachers are those who propagate the truth, impart knowledge and skills, and solve doubts)." In this context, *shouye* is similar to what we now refer to as *jiao*, involving the use of the most effective instructional methods to accurately impart language knowledge to students and ensure optimal learning outcomes. However, *jiao* represents only a portion of the responsibilities of an international Chinese language teacher. Dr. Liu emphasizes that the role of an international Chinese language teacher should encompass more of a *shi* (teacher) aspect,

which involves *chuandao* (propagating the truth) and *jiehuo* (solving doubts). How to achieve these aspects is related with the development of humanistic qualities and comprehensive abilities in Chinese language teachers.

长期以来，国际中文教学界在对“教”的培训上投入了大量资源，组织了大量的研讨会、工作坊和示范课，来帮助中文教师补充语言学知识和提高教学技能。与之相比，我们对“师”的培养却缺乏足够的重视和支持。这一方面固然是因为对“师”的培养需要长期性、个人化和全方位的投入，实施起来非常困难；但另一方面，也是由于业内外还有很多人仍将国际中文教师视为一种“专业技能型工种”，认为他们只要教好学生中文就行。刘老师认为，将来国际中文教育事业如果想获得更长足的发展，不被日新月异的人工智能技术替代，就不能再让教师局限于“教”，而需要鼓励他们多方位、多维度地探索各个知识领域，全面完善自己作为“师”的素养。

For a considerable period, the field of international Chinese language teaching has invested substantial resources in the training of "teaching," organizing numerous seminars, workshops, and demonstration classes to assist Chinese language teachers supplementing in their linguistic knowledge and enhancing teaching skills. In contrast, there has been insufficient attention and support for the training of "teachers." This disparity can be attributed to the fact that teacher cultivation entails long-term, personalized, and comprehensive commitment, making its implementation quite challenging. Additionally, it may stem from the perspective, held both inside and outside the profession, that international Chinese language teachers are primarily perceived as a form of "professional-skill-based labor," with their main responsibility being to teach Chinese language effectively. Dr. Liu asserts that to ensure the continued growth of the field of international Chinese language education in the face of ever-evolving AI technology, teachers should not be confined solely to their "teaching" roles. They should be encouraged to step out of their comfort zones and explore diverse knowledge domains in various dimensions, thereby comprehensively enhancing the knowledge and skills required for serving as "teachers."

如何能做到这一点呢？刘老师认为，这里需要把握

的核心理念就是“以人为本”。这里的“人”首先是“人群”的人，也就是教师人群和学生人群。将来除了要组织培训教师专业知识和教学技能的研讨会、工作坊及示范课，刘老师建议还要投入更多的资源到教师人文素养、跨文化交际能力，以及个人魅力和教学特色的培养上。这些“软技能”虽然不一定能在短期内被培育成型，也不一定迅速转化为教学成果，但能综合性提高整个国际中文教师队伍的专业水平，因而是国际中文教育事业行稳致远的关键。在进行教师培养和培训时，必须提醒教师们要尊重并充分考虑学生的学习兴趣、需求、能力和习惯，通过提供更具差异化、个性化的指导，逐步成为学生求学路上的引导者和支持者，培养他们的创造力、全球化视野、批判性思维能力和跨文化交际能力。

How can this be achieved? Dr. Liu believes that the key concept to grasp here is *yiren-weiben* (people-centered). *Ren* (people) in this context primarily refer to both teachers and students. In the future, in addition to conducting seminars, workshops, and demonstration classes for training teachers' professional knowledge and teaching skills, Dr. Liu hopes that more resources be allocated to cultivate teachers' humanistic qualities, cross-cultural communication skills, personal charisma, and distinctive teaching styles. Although these "soft skills" may not be cultivated in a short period and may not yield immediate teaching results, they can enhance the professionalism of the entire international Chinese language teaching community, making them essential to the success of international Chinese language education. In teacher cultivation and training, teachers must be reminded to respect and consider students' interests, needs, abilities, and habits. Teachers should increasingly serve as guides and supporters in their students' educational journeys, offering differentiated and personalized instruction aiming at fostering creativity, global perspectives, critical thinking skills, and cross-cultural communication abilities in students.

其次，“以人为本”的“人”也是“人文”的“人”。传统上，国际中文教育往往重视对语言本体的教学和研究，但是在将来，尤其在人工智能技术的高速发展已经从根本上影响了人们语言学习需求的情况下，我们需要跳出语言本体，更加关注语言背后的人文内容。中文教

师需要认识到语言不仅仅是听说、语法和文字，更是文化和文明的载体。学生只有更深入地了解语言背后所承载的文化内涵，才会在人工智能时代对中文学习产生真正的兴趣和动力，才会更愿意探索语言与文化之间的关系，更愿意独立于人工智能的辅助，自己去运用中文进行跨文化交流。

Secondly, *ren* in *yiren-weiben* is also synonymous with *ren* in the word *renwen* (humanities). Traditionally, international Chinese language education has often emphasized the teaching and study of the language itself. However, in the future, especially with the rapid development of artificial intelligence technology fundamentally affecting people's language learning needs, it is crucial to extend our focus beyond the language itself and pay greater attention to the humanistic content that underlies the language. Chinese teachers need to understand that language is not solely about listening, speaking, grammar, and writing; it is also a vessel for culture and civilization. Only when students have a deeper understanding of the cultural connotations behind the language will they develop real interest and motivation in learning Chinese in the era of artificial intelligence and be willing to explore the relationship between language and culture, as well as independently employ Chinese for cross-cultural communication without relying solely on artificial intelligence assistance.





## 2

## 如何使新手教师尽快成长

### How to Expedite the Growth of Novice Teachers



杜克大学 刘艳  
Liu Yan  
from Duke University

具体到教学实践中，应该如何培养新手教师才能使他们尽快成长呢？刘艳老师和张洁老师从不同侧面提出了自己的真知灼见。

In the realm of pedagogy, what strategies should we employ to expedite the growth of novice instructors? Drs. Liu Yan and Zhang Jie have contributed their unique insights from different perspectives.

刘艳老师着重从教学态度和思想意识上进行探索，认为“多元包容意识”的培养和加强对于新手教师的成长是至关重要的。刘艳老师指出，作为一个移民国家，无论是从种族构成、文化传承、宗教习惯的角度，还是从意识形态的角度看，美国都是一个多元化的国家。多元化因素塑造了美国学生形形色色的逻辑推理和思考问题的方式。由于成长环境的不同，同一班级内的学生对多元文化的接受能力也存在着差异。中国文化博大精深，本身也具备丰富多彩的多元要素。因此，在中文教学中，有必要培养和加强以下两种“多元包容意识”。

Dr. Liu's views emphasize an exploration of teaching attitudes and awareness, asserting that the cultivation and fortification of a “sense of diversity and inclusion” are paramount to the development of novice teachers. Dr. Liu underscored the fact that as a nation of immigrants, the United States is inherently diverse, whether viewed through the lens of racial composition, cultural heritage, religious customs, or ideological perspectives. These diversity factors have uniquely influenced the logical reasoning and

cognitive processes of American students. Due to their disparate upbringings, students within a classroom exhibit varying levels of receptivity to multiculturalism. Chinese culture, renowned for its profound richness, boasts an array of diverse elements. Therefore, within the context of Chinese language education, it becomes imperative to nurture and enhance two specific forms of “multicultural tolerance awareness.”

第一，应该允许和鼓励学生对某一文化要素或社会问题发表不同观点。在讨论问题时，教师应持包容的态度，鼓励学生既要求同，也要存异，甚至存疑。作为教师，我们需要把教材中的观点介绍给学生，但是不能强加给学生，要允许学生挑战教材中的观点，甚至教师的观点。关于对某个文化现象的理解，我们不应灌输固有观念，而应鼓励学生自己去调查研究，通过了解不同视角的观点和事实，帮助学生全面理解中国文化。

First and foremost, it is essential to allow and actively encourage students to express diverse perspectives on specific cultural elements or societal issues. When engaging in discussions, teachers should adopt an open-minded approach, fostering an environment where students are not only encouraged to seek common ground but also explore differences and even express doubts. In our role as teachers, our duty is to introduce the concepts presented in the course materials to students. However, it is equally crucial not to impose these ideas on them. Students should be allowed to question the viewpoints within the materials, and even the opinions held by instructors. Rather than instilling predetermined notions about how to understand particular cultural phenomena, our focus should be on motivating students to conduct their own investigations and research. Empowering them to comprehend Chinese culture comprehensively involves guiding them to explore diverse perspectives and facts across various dimensions.

第二，要注意中国文化本身的多样性。比如介绍先秦文化，我们要介绍诸子百家，而不是单纯介绍儒家文化。再者，汉文化是中国文化的主要构成，但是其他55个民族的文化，都是中国文化不可或缺的组成部分。中国很大，不同地域有各自的风土人情及特色文化。比如谈到中国的音乐，我们既要介绍汉族的《高山流水》，也有必要介绍少数民族的乐曲；既要介绍国语歌，也应介绍粤语歌以及其他有地方特色的演唱形式。

Secondly, it is imperative to embrace the intrinsic diversity of Chinese culture. Just as when introducing the pre-Qin culture, we must delve into the “Hundred Schools of Thought,” rather than solely focusing on Confucianism. Moreover, while the Han culture constitutes a significant part of China’s culture, the cultures of the other 55 ethnic groups are equally indispensable facets of the broader Chinese culture tapestry. China’s vast expanse encompasses a wide array of regional customs and unique cultural expressions. For instance, when discussing Chinese music, it is essential to introduce not only the Han people’s “High Mountains and Flowing Water” but also the music of ethnic minorities. We should present Mandarin songs alongside Cantonese melodies and various distinct regional singing styles.

总之，在美国从事中文教学的教师，特别是新手教师，需要在教学中发展并体现“多元包容意识”，重视学生多元化的背景，鼓励和包容他们的不同观点。同时，在进行文化教学时，也需要为学生提供认识中国文化多元性的机会。

In summary, Chinese language teachers in the United States, especially novice instructors, must cultivate and manifest a sense of diversity and tolerance in their teaching approach. They should attend to the diverse backgrounds of their students and foster an environment that encourages and accommodates their diverse perspectives. Simultaneously, in teaching culture, they should provide students with opportunities to appreciate the multifaceted nature of China’s culture.

与刘艳老师的侧重点不同，张洁老师主要从教学技巧角度，特别是从第二语言习得的角度探讨了新手中文教师课堂语言输入的问题。张洁老师认为：新手教师普遍面临的一个困惑是如何组织和有效使用课堂语言。美



俄克拉荷马大学 张洁  
Zhang Jie  
from the University of  
Oklahoma

国的中文教师队伍目前以汉语母语者为主，一般都具备优秀的中文表达能力，可以完全使用中文进行教学。但在课堂面对学生时，新手教师需要有一个思路的转变，即从学习者出发，尽可能提供学习者能够理解和接受的语言输入，因为只有这样的语言输入才是有效的，才是能够被学生注意到的，也才有可能在学生构建其第二语言系统时化为己用。换句话说，新手教师应根据学生的语言水平和能力来控制、调整课堂上使用中文的难度，在词汇、句型、讨论话题和内容的选择方面，都应控制在学生能够理解的90%左右的范围内。这正如成年人跟小孩子说话时会适当调整语气、语速和词汇，从而达到更容易让孩子理解并与之顺利沟通的目的。

In contrast to Dr. Liu Yan’s focus, Dr. Zhang Jie primarily delved into the issue of classroom language input for novice Chinese teachers from the perspective of teaching skills, especially within the context of second language acquisition. According to Dr. Zhang, a common challenge faced by novice teachers centers on how to effectively organize and employ language in the classroom. The Chinese teaching force in the United States is currently predominantly comprised of native Chinese speakers who possess excellent Chinese language proficiency, which enables them to conduct classes entirely in Chinese. However, when engaging with students in the classroom, novice instructors need to adopt a different mindset, that is, to teach from the learner’s perspective. They should aim to provide language input that is not only comprehensible but also acceptable to the learners because only this type of language input is truly effective, noticeable to the students, and can be integrated into the students’ second language system as they develop it. In essence, novice teachers should adjust the complexity of the Chinese used in the classroom in accordance with the students’ language proficiency. This pertains



to the selection of vocabulary, sentence structures, discussion topics, and content, which should ideally remain within a range of approximately 90% comprehensibility for the students. This is analogous to how adults adapt their tone, pace, and vocabulary when communicating with children, with the goal of making it easier for them to comprehend and engage in communication.

那么，如何提供可理解的语言输入呢？张洁老师建议新手教师多花些时间去熟悉学生已经学习过的内容，对初、中级学生适当地简化语言输入、调整语气、减慢语速，并辅以非语言性的教学手段，如手势、身体语言、教具、图片展示等，来帮助学生更好地理解所输入的语言。另外，在课堂上，新手教师应该善用提问的方式，随时判断学生的理解程度，并及时调整输入语言的难度，这也包括在语言中杂糅一些学生母语中的词汇来帮助他们理解。毕竟，衡量一堂中文课成功与否的标准不是教师的语言多么华丽和高雅，而是学生能够学到多少，能够进行多大程度的有效交流沟通。

How can one provide comprehensible language input? Dr. Zhang recommends that novice teachers invest more time in becoming familiar with what students have already learned. Teachers should simplify their language input for elementary and intermediate level students, adjust the tone, and slow down the speech rate. In addition, novice teachers should complement their teaching with non-verbal means, such as gestures, body language, teaching aids, and visual displays, to assist students in better understanding the language being presented. Furthermore, in the classroom, novice instructors should make effective use of questioning to assess students' comprehension and promptly adapt the difficulty of the language input. This may include incorporating some vocabulary from the students' native language to aid in comprehension. Ultimately, the success of a Chinese lesson should not be measured by the elegance or sophistication of the teacher's language but by the extent to which students can learn and effectively communicate with one another.

## 如何培训两种不同类型的教师

### How to Train Two Different Types of Teachers



布朗大学 焦立为  
Jiao Liwei  
from Brown University

焦立为老师认为，中文教师培训可分为新手教师培训和转型期教师培训，并阐述了针对这两类教师开展培训的不同特点。焦老师指出，如果受训教师是新手教师，那么师资培训相对容易，因为新手教师的可塑性很强。但是，如果教师具有一定的教学经验，如已有3—5年的教龄，也就是所谓的转型期教师，那么接受再培训的难度较大，因为处于这个阶段的教师已经具备一定的教学经验，也建立了一定的“自信”。这就像是一个打了三五年直拍的乒乓球选手，让他改到横拍，其实是相当不易的。

Dr. Jiao Liwei argued that training for Chinese instructors can be categorized into two types: novice and transitional teachers. He further elaborated on the distinct characteristics of training for these two types of teachers. Dr. Jiao pointed out that if the trainees are novice teachers, training tends to be relatively straightforward because novice teachers are highly adaptable. If a teacher has accrued a certain amount of teaching experience, for example, three to five years, he/she is considered as a transitional teacher. In such a case, retraining may prove to be more challenging. Teachers at this stage have already accumulated a certain level of teaching experience and developed a sense of “self-confidence.” It's akin to asking a table tennis player who has been using a straight racket for three to five years to switch to a horizontal racket, which is, in reality, quite challenging.

针对转型期教师的培训，如果施训方具有足够的教学经验和相当的行业影响力，那么可以直接让受训方把不正确的观念和做法推倒重来。但是，对大多数施训方来说，不宜用对待新手教师的那种方式和态度对待转型期教师，因为转型期教师毕竟有不少成功的经验，一下子改变太多，他们可能在心理上不愿意接受。较好的办法是因势利导，总体纠正。

Regarding training for transitional teachers, if the trainer possesses substantial teaching experience and considerable influence within the profession, they may be able to directly prompt the trainees to reevaluate and rectify any incorrect concepts and practices. However, for the majority of trainers, it is not advisable to treat transitional teachers in the same manner and with the same attitude as novice teachers. After all, teachers in transition have accumulated a substantial amount of successful experiences, and it might be psychologically challenging for them to accept drastic changes all at once. A more effective approach is to take advantage of opportunities as they emerge and make holistic comments.

首先，施训方可以对受训方的不足之处作一个全面观察，整理出脉络，找到关键点。其次，培训时不宜对受训方的错误和不足见一个改一个，因为那时受训方可能认为施训方所提的建议是基于其他考量，对于他这种个案并不一定完全适用。施训方应该多征询受训方的想法和希望达到的效果，让其顺着自己的思路走，最后直接简洁地把受训方的不当之处一并提出。这就像一场乒乓球比赛过后，教练告诉运动员接反手球丢了几分、护台面积不足丢了几分、中远台发力不足丢了几分，等等。回到中文课堂，施训方可以告诉受训方，课堂最后一段时间内容不充实，前面的语言内容铺垫不够，中间有多少个学生因为教师的指令不清楚而被迫询问身旁的学生，如此等等。

The trainer can start by making a holistic evaluation of the trainee's areas in need of improvement, identifying and focusing on the key issues. Furthermore, during the training, it is not advisable to address the trainee's errors and shortcomings one by one. Doing so might lead the trainee to believe that the trainer's suggestions are based on factors unrelated to their specific case, and therefore may not be entirely relevant. Instead,

trainers should seek more input from trainees regarding their thoughts and desired outcomes, allowing them to follow their own thought processes, and finally, directly and concisely point out any shortcomings in the trainee's performance. This approach is akin to a table tennis match in which the coach informs the player about the number of points lost due to backhand shots, inadequate defense, or insufficient power in mid-range and far-end shots. Translating this to the Chinese classroom, the trainer can inform the trainee, for example, that the last segment of the class lacked content, the language content at the beginning was not adequately laid out, and how several students had to seek help from their peers during the middle of the class due to unclear instructions, etc.

据焦立为老师观察，对于转型期教师，施训方对受训方的错误和不足的打包探讨胜于一个一个指出，对理论和教学思想的引导胜于对具体知识和技能传递的指导。转型期教师一旦在教学思想和方法层面发生转变，他们之前的知识和能力就能发挥正面作用。再者，转型期教师通常有一技之长，施训方除了要调整受训方的不当观念和做法，另一项重要的培训内容就是要发挥受训方的一技之长。

Dr. Jiao observed that, when dealing with teachers in transition, it is more effective for trainers to engage in a comprehensive discussion of the trainee's mistakes and deficiencies rather than pointing them out one by one. It's also advantageous to guide their theoretical and pedagogical thinking rather than merely instructing on the transfer of specific knowledge and skills. Once teachers in transition undergo a shift in their pedagogical thinking and approach, they can effectively leverage their existing knowledge and competencies. In addition to adjusting inappropriate ideas and practices, trainers should encourage and utilize the trainee's specialized talents since teachers in transition often possess specific skill set.



## 4

## 暑期强化项目的教师培训

## Teacher Training for Summer Intensive Programs



普林斯顿大学 王静  
Wang Jing  
from Princeton University

与上述老师的出发点不同，王静老师从暑期班教师培训的角度提出了自己的看法。王静老师指出，海外暑期中文项目通常在开课前提供一周左右的教师培训。这种培训跟各大学中文项目对新入职教师或者对助教、语伴的培训不同，有独特的组织方式和关注焦点。

Different from the perspectives of the previously mentioned teachers, Dr. Wang Jing provided her views from the angle of teacher training for summer programs. Dr. Wang mentioned that overseas summer Chinese programs typically offer approximately one week of teacher training before the commencement of classes. This form of training differs from the training offered to novice teachers or the training for teaching assistants and language partners in college Chinese programs, as it has its distinct organizational structure and focus.

王老师在普北班（Princeton in Beijing Summer Chinese Program）协助周质平教授组织教师培训时，曾听到有人称赞普北的效率，能在短短一个星期内将“散兵游勇”集结成军。这其实是一种误解。普北招聘的本土教师大都来自北京各高校汉语国际教育、汉语语言学、汉语言文学或其他相关专业的研究生。本科及研究生阶段的系统学习奠定了他们在汉语语言学本体知识及教学法方面比较坚实的基础。普北教师培训所做的无非是在教学理念、教学技巧和工作态度上的集中强化训练而已。而那些跨专业进入国际中文教育领域、在本体知识方面有所欠缺的教师，在接受培训的过程中往往会面

临更大的挑战。比如，在准备教案时无法一针见血地解释知识点，知其然而不知其所以然；设计练习和课堂活动时没有办法有的放矢；无法灵活使用工具书、语料库或者其他教学资源；等等。这类教师往往需要付出更多的时间和努力。因此，在本科和研究生阶段打好汉语语言学和文史方面的基础至关重要。这个基础的形成需要长期的积累，不是通过任何一个项目的短期培训就可以一蹴而就的。

When Dr. Wang was assisting Professor Chou Chih-p'ing in organizing teacher training for the Princeton in Beijing Summer Chinese Program, she overheard someone praising the efficiency of the Princeton in Beijing program in that it can train teachers with diverse backgrounds into effective program instructors in just one week. However, this perception is somewhat misleading. Most of the local teachers recruited by Princeton in Beijing come from a variety of universities in Beijing and hold graduate degrees related to Chinese International Education, Chinese Linguistics, Chinese Language and Literature, or other relevant fields. They have received systematic education at both the undergraduate and graduate levels, which has provided them with solid foundational knowledge in the core principles of Chinese linguistics and pedagogy. Therefore, the teacher training conducted by Princeton in Beijing primarily focuses on teaching philosophy, pedagogical skills, and professional work ethics. On the other hand, graduate teachers who enter the field of international Chinese language education from unrelated fields often face more challenges during the training process due to their lack of solid foundational knowledge. These challenges may include difficulties in explaining key concepts precisely when preparing lesson plans, a lack of a comprehensive understanding of the subject matter, challenges in designing effective exercises and classroom activities, and limitations in making flexible use of resources such as toolkits, corpora, and other pedagogical aids. Such teachers often need to invest

additional time and effort in bridging these knowledge gaps. Therefore, it is crucial to establish a strong foundation in Chinese linguistics, literature, and history during undergraduate and graduate studies. Building this foundation is a long-term endeavor that cannot be achieved through short-term training in any single program.

把语言学知识和文史修养转化成教学能力，是个通过反复练习与反思不断进步的过程，而短期培训可以在以下方面帮助新手教师快速进入“角色”。首先是教学理念的建立，每个项目都有其坚持的教学理念，需要参与教学活动的教师就此达成共识，求大同而存小异。以普北为例，听说领先、重视发音标准和结构准确性、及时纠正学生的语言错误、坚持只说中文，这些原则贯穿于整个培训之中。其次，通过教学示范、教学案例讨论、单独试讲、提供反馈、集体“磨课”等环节，帮助新手教师在实践中提高教学能力。例如，从一个词、一个语法结构开始，教师如何准备例句，操练语法；如何提出讨论问题，拓宽思路，把课文内容和延伸谈论结合起来，做到“若即若离”；如何搭建“脚手架”，无论是在操练语言点、串讲课文时，还是在引导讨论、组织课堂活动时，都能循序渐进。第三，帮助受训方实现从研究生或助教到教师的身份转变，以及相应的心态转变。我们希望新手教师能够以积极、负责的态度投入教学，在培训结束后不但能够独当一面，在学生面前以 firm but pleasant (严格而富有亲和力) 的形象出现，同时还能乐在其中。

Converting linguistic knowledge and cultural literacy expertise into effective teaching skills is an ongoing process of improvement through continuous practice and reflection. Nevertheless, short-term training programs can be instrumental in helping novice teachers swiftly adapt to their roles in the following ways. First and foremost is the development of proper teaching philosophy. Each program adheres to its unique teaching philosophy, and it is crucial for participating teachers to reach a consensus in this regard, finding common ground while accommodating minor differences. In the case of Princeton in Beijing, for instance, key principles such as prioritizing listening and speaking, emphasizing correct pronunciation and grammatical accuracy, promptly correcting

students' linguistic errors, and using only Chinese are consistently emphasized throughout the training period. Secondly, short-term training programs can assist novice teachers in honing their teaching skills through practical means, including teaching demonstrations, discussions of specific teaching cases, individual trial lectures, feedback provision, and collaborative lesson refinement. Starting from individual words or grammatical structures, teachers are guided in how to prepare sample sentences and how to practice grammar. Novice teachers will learn how to pose thought-provoking discussion questions, broaden students' perspectives, connect the lesson content with broader discussions, making it engaging and insightful. Moreover, teachers are taught how to scaffold their lessons, whether it be for practicing linguistic structures, elaborating on the course material, or guiding discussions and organizing classroom activities. Scaffolding is designed to ensure a gradual and progressive learning experience for trainees. Thirdly, these training programs can help trainees realize the transition from being graduate students or teaching assistants to becoming teachers, along with the corresponding shift in mindset. We aim to instill in novice teachers a positive and responsible attitude towards teaching. By the end of the training program, our goal is for novice teachers to not only take charge of their work with confidence and to present themselves as “firm but pleasant” in front of their students, all while deriving enjoyment from their roles.

“既以为人，己愈有；既以与人，己愈多”，《道德经》中的这句话可以说是普北教师培训对于受训方的指导原则。普北每个年级的负责教师在培训过程中都毫无保留，深度参与，因而与受训的新手教师建立起互相信任、互相支持的关系，这也有利于教学工作的展开，每个人有进步和成功才能带来整个项目的成功。

The saying in the *Tao Te Ching* can be said “When one strives to take care of others, they themselves become more fulfilled; when one strives to give to others, they themselves become richer.” These words from *Tao Te Ching* can be considered the guiding principle of Princeton in Beijing Summer Chinese Teacher Training Program. The lead teachers for each grade in the program wholeheartedly and



unreservedly participate in the training process, thus establishing a relationship of mutual trust and support with novice teachers. This approach is also conducive to the development of teaching and learning because, ultimately, the progress and success of each individual contribute to the overall success of the entire program.

得多，外国人学中文更是如此。中文教学的本质仍是口耳之学。因此，教师在课堂上应该千方百计“撬开学生的嘴”。当然，让学生说话的方式是多样的，包括领读、提问、课堂活动等。这只是做到了让学生说话，那么如何让学生“有效地”说话呢？“有效”二字应该从两个方面入手：一是准确性；二是相关性。

## 教师培训的核心内容

### Core Elements of Teacher Training



耶鲁大学 张永涛  
Zhang Yongtao  
from Yale University

Chinese language teachers often emphasize the five language skills of listening, speaking, reading, writing, and translating. However, in the actual use of the language, the emphasis on listening and speaking is much greater, especially for foreigners learning Chinese. The core of Chinese language instruction remains rooted in oral communication. Therefore, teachers should make every effort to encourage students to speak. Of course, there are various ways to get students to speak, including guided reading, asking questions, and classroom activities. While these strategies achieve the goal of getting students to speak, the issue is how we can ensure that students speak “effectively”? The goal of speaking “effectively” should be approached from two angles: accuracy and relevance.

提高准确性的办法就是纠正学生的发音，改正学生表达时的语法错误，即首先要重视“准确”，而非“流利”。学生在课堂上面向教师说话与在宿舍对着墙自言自语，两者最大的不同在于教师可以及时提供反馈。教师只有及时改正学生的错误，学生才能进步，尤其在初级阶段，正所谓“一音足成千古恨”，这是由中文是有声调的语言这一特点决定的。

张永涛老师对教师培训进行了总结性概括：在美国的中文教师培训中，培训的要素、技能、角度和思路是多方面的，如果有什么能一言以蔽之的话，那就是“如何让学生有效地说话”。

Improving accuracy can be achieved by addressing students’ pronunciation and correcting grammatical errors in their expressions, placing a primary focus on “accuracy” rather than “fluency.” When students speak in the classroom facing the teacher, as opposed to speaking to a wall in their dormitory, the most significant distinction is that the teacher can provide timely feedback. Only when the teacher promptly corrects the students’ mistakes can they make progress, particularly in the early stages. As the saying goes, “A single (incorrect) sound can lead to forever grievances,” a notion rooted in the fact that Chinese is a tonal language.

Dr. Zhang Yongtao provided a comprehensive summary of teacher training that the content, skills, perspectives, and approaches to training are diverse and multifaceted in Chinese teacher training programs in the United States. If it can be distilled into a single idea, it is: “How to empower students to communicate effectively.”

中文教师常将听、说、读、写、译五项语言技能并举，而在语言的实际运用过程中，听与说所占比重要大

所谓“相关性”指的是，在学生进行语言输出时，

教师应要求其在词汇、句法、话题和内容上最大可能地与课堂内容和教学目标相关，也就是说话时尽可能用课堂所学的生词和句型说，而不是用已经学过的词句说或挑容易的说。

Speaking of relevance, it means that students should be encouraged to produce language output that aligns as closely as possible with the class content and instructional objectives in terms of vocabulary, syntax, topic, and content. In other words, they should aim to use the newly introduced vocabulary and sentence structures from the current lesson when

speaking, rather than relying on what they have already learned.

培养一位合格的国际中文教师，要做的工作可谓千头万绪，“如何让学生有效地说话”既可以作为教师培训的目标，也可以作为教师自己努力的方向。

Training a competent international Chinese language teacher involves a multitude of tasks. “Enhancing students’ conversational proficiency” can serve as both a focal point in teacher training and a personal objective for teachers.

## 美国中小学中文教师的成长路径与入职渠道

### Growth Paths and Entry Channels for Elementary and Secondary School Chinese Teachers in the United States

上述各位老师从不同角度探讨了美国大学本土教师培养与培训的基本原则、具体内容及方法。接受过专业训练的海外本土中文教师，如果希望应聘美国中小学教职，除了掌握本体知识、教学技巧，还需要参加中小学教师资格考试。那么如何为成为中小学中文教师做好准备呢？马骥老师和郦帅老师介绍了美国中小学中文教师的成长路径和入职渠道方面的情况。

The aforementioned educators have examined the fundamental principles, specific content, and methodologies involved in the cultivation and development of local teachers within American universities from various perspectives. For overseas local Chinese teachers who have undergone professional training and aspire to pursue teaching positions in American primary and secondary schools, it's imperative to undergo the Elementary and Secondary Teacher Qualification Examination (ESTQE) in addition to possessing sound subject knowledge and teaching skills. So, how can you adequately prepare yourself to become an elementary and secondary school Chinese teacher? Dr. Ma Ji and Dr. Li Shuai have outlined the growth trajectories and avenues of entry for educators in the United States.



佐治亚州立大学 马骥  
Ma Ji  
from Georgia State University



佐治亚州立大学 郦帅  
Li Shuai  
from Georgia State University

两位老师指出，一方面，近几年随着中美关系的变化和北美地区孔子学院的减少，中国赴美外派中文教师已经无法满足美国各中小学的教师需求。同时，中国外派的持有J1签证的中文教师在美教学的过程中，通常会面对文化及意识形态冲突、教学形式调整、教学内容和资源不足等问题。另一方面，接收短期外派教师的学校



也面临每一到三年就需要更换教师、进行教学调整和培训的困扰。面对近年双语沉浸式教学项目（American Councils for International Education）的持续增加，众多学校需要熟知美国本土教学体系、了解学生学习习惯、具备本州教师资质的中文教师。

These two educators have pointed out that in recent years, due to shifts in Sino-American relations and the reduction of Confucius Institutes in North America, the supply of Chinese teachers sent from China to the United States can no longer meet the demand for educators in American elementary and secondary schools. Furthermore, Chinese teachers holding J1 visas, dispatched from China to teach in the United States, often encounter challenges such as cultural and ideological conflicts, adjustments in teaching methodologies, and inadequacies in teaching materials and resources. On the flip side, schools that host short-term foreign teachers face the recurrent burden of teacher turnover, curricular adjustments, and ongoing training, typically required every one to three years. Given the continual growth of bilingual immersion programs in recent years (American Councils for International Education), many schools are in need of Chinese language teachers who are well-versed in the America's local education systems, understand their students' learning habits, and possess the necessary teaching qualifications within their respective states.

第一，两位老师说明了为何要考取K-12（中小学）教师资格证。在美国K-12学校任教，教师资格证是必备资质。除了一些公立特许学校（charter school）、国际学校或者私立学校有豁免权，所有公立中小学主讲教师（lead teacher）均须取得本州教育局颁发的教师资质。对于想在美国K-12学校教授中文的教师来说，获得本地的教师资质不仅可以得到更多的工作机会，其薪资也有区别。例如，公立特许学校虽然可以聘用暂时未获教师资格证的教师，但是聘用具有相关资质认证的教师会得到更多的政府拨款。美国公立中小学教师薪资是公开信息，学历水平和教学年限是决定薪资水平的主要因素，但获得本州的教师资质认证是得到绝大多数学校聘用的“敲门砖”。

First and foremost, the two instructors elucidated the significance of attaining a K-12 (elementary

and secondary) teaching credential. In the United States, a teaching credential is an indispensable requirement for teaching within K-12 schools. With the exception of certain public charter schools, international schools, or private institutions that hold exemptions, all primary lead teachers and secondary educators in public schools are mandated to hold a teaching license issued by their state's Department of Education. For teachers aspiring to teach Chinese in U.S. K-12 schools, acquiring a local teaching credential not only broadens job prospects but also has a substantial impact on salary considerations. For instance, while public charter schools can employ temporarily uncertified teachers, greater governmental funding is accessible for hiring educators with relevant credentials. Teacher salaries in American public elementary and secondary schools are public knowledge, with educational qualifications and years of teaching experience serving as primary determinants of salary levels. Nonetheless, securing state-issued teaching certification is the pivotal pathway to employment at the vast majority of educational institutions.

第二，两位老师介绍了K-12教师资格证的类型。美国的教师资格证通常被称为Teaching Credential、Teaching License或者Teacher Certification。如果在已有初级教师资格证的基础上，希望能够再教授其他领域或者科目，需要再次考取的资格证称为Endorsement。需要注意的是，美国各州有关教师资格证的相关政策规定都有所差异。

Secondly, the two educators provided an overview of the types of K-12 (elementary and secondary) teaching credentials. In the United States, teaching credentials are commonly referred to as Teaching Credential, Teaching License, or Teacher Certification. If you intend to teach additional subjects or areas beyond your primary teaching credential, you will need to obtain another certification known as an Endorsement. It's crucial to bear in mind that teaching credentials in the United States can vary in accordance with the policies and regulations of individual states.

根据所教授的年级，教师资格证的类型主要包括教授小学阶段（K—5级）的全科资格证和中学阶段（6—

### 申请并注册教师培养项目 Teacher Preparation Program

例如：

E.g.,

教育学本科学位项目

Bachelor's Degree in Education

教学硕士

Master of Arts in Teaching

### 教学实习 Practicum / Field Teaching

在最后一学年或者一学期进入当地小学进行教学观察和实习。有些项目允许这段时间在学校正式任职，相当于在工作期间可以完成实习 (Student Teaching)。

Teaching observation and student teaching should be completed in a local elementary school during the final term (year). Some kind of programs may allow the student teaching if you are the regular worker at school.

### 通过相关考试 Pass Exams

例如：

Praxis, GACE, CBEST, NYSTCE 等

E.g.,

Praxis, GACE, CBEST, NYSTCE, etc.

12级)的专科资格证。小学阶段的主讲教师需要教授包括读写、社会科学、数学和科学的课程。中学阶段的教师可以考一个专科的资格，比如音乐、艺术、体育、科学、文学等。此外，学校对于助教 (paraprofessional) 和代课教师 (substitute teacher) 也会有相应的培训和背景要求，但相关要求比主讲教师要低不少。国际留学生可以利用上学期间的CPT签证寻找此类工作，积累经验。

The types of teaching credentials in the United States vary based on the grade level being instructed. They primarily encompass generalist credentials for teaching at the elementary level (grades K-5) and specialized credentials for secondary education (grades 6-12). Elementary Lead Teachers are responsible for instructing a comprehensive curriculum that encompasses literacy, social studies, mathematics, and science. Secondary level educators can pursue specialized credentials in fields such as music, art, physical education, science, and literature. Furthermore, schools impose specific training and background requirements for paraprofessionals and substitute teachers, though these prerequisites are notably less stringent than those for Lead Teachers. International students have the opportunity to accumulate experience in such roles using their CPT visas while enrolled in school.

根据教学年限，教师资格证的主要类型包括：1) 如果在美国没有教学经验，所取得的第一个教师资格证称为 Initial Certificate、Initial Licensure 或 Preliminary Credential。2) 如果在美国有三年以上工作经验，教师可以申请 Professional Certificate。

Depending on the number of years of teaching experience, the main types of teaching credentials

include: 1) If there is no teaching experience in the United States, the first teaching credential earned is called an Initial Certificate, Initial Licensure, or Preliminary Credential. 2) If there are more than three years of experience in the United States, a teacher can apply for a Professional Certificate.

第三，两位老师介绍了考取教师资格证的过程和步骤。首先，考取教师资格证的前提是拥有学士学位 (Bachelor's Degree)。大部分中学要求教师具有硕士学位 (Master's Degree)。在美国以外的国家取得的学位需要由本州教师资格认证部门指定的机构做成绩单和学位的评估认证。此外，绝大多数的州要求申请人完成指定的教师预备课程 (teacher preparation program) 并通过相应的考试。例如，加州教师认证机构 California Commission on Teacher Credentialing (CTC) 要求申请人注册并完成加州指定的教师培养项目 (通常是各高校教育学院开设的教师资格证课程或者本科、研究生课程)，完成教学实习，并通过 California Basic Skills Test (CBEST)、California Subject Matter Test (CSET)、Reading Instruction Competence Assessment (RICA) 及 U.S. Constitution Test 等考试后，才可以申请到加州的教师资质。如果在双语学校授课或者想要教授英语为非母语的学生英文，则需要再通过 Bilingual, Cross-Cultural, Language and Academic Development (BCLAD) 以及 California Teacher of English Learners (CTEL) 等考试。双语学校大都要求任课教师具有全科教学资质 (Multiple Subjects Teaching Credential) 和双语教学资质 (Dual Language/Bilingual Teaching Endorsement)。整个流程可以参考上图：

Thirdly, two instructors outlined the process



and steps for obtaining a teaching credential. To begin with, a prerequisite for obtaining a teaching credential is having a Bachelor's Degree. Most high schools require teachers to hold a Master's Degree. Degrees earned outside of the United States need to be accompanied by transcripts and degree evaluations conducted by an entity designated by the state's teacher certification department. Additionally, most states mandate that applicants complete a designated Teacher Preparation Program and pass relevant examinations. For instance, the California Commission on Teacher Credentialing (CTC) mandates that applicants enroll in and complete a designated teacher preparation program in California (typically a teacher certification program offered by a college or university's school of education or an undergraduate or graduate program). This involves completing a teaching internship and passing the California Basic Skills Test (CBST), California Subject Matter Test (CSET), Reading Instruction Competence Assessment (RICA), and the U.S. Constitution Test. Only after meeting these requirements can one apply for a California teaching credential. If you intend to teach in a bilingual school or instruct non-native English speakers, you'll need to pass the Bilingual, Cross-Cultural, Language and Academic Development (BCLAD) as well as the California Teacher of English Learners (CTEL) examinations. Most bilingual schools require teachers to possess both a Multiple Subjects Teaching Credential and a Dual Language/Bilingual Teaching Endorsement. You can visualize the entire process in the diagram above:

需要特别注意的是，各个州指定的相关考试并不相同。例如，纽约州指定的是New York State Teacher Certification Examinations (NYSTCE)，佐治亚州则是 Georgia Assessments for the Certification of Educators (GACE)。另外还有，一个被40多个州采用的Praxis考试。部分州考虑到完成教师预备项目的时间较长，因此对已经取得学士学位的申请人，会提供其他可以加快完成课程的教师预备项目 (Accelerated Teacher Certification Program)。但是，申请人一定要与本州教师资质授予部门直接取得联系并确认哪种形式比较适合自身的情况。

It's crucial to understand that different states designate various examinations for teacher

certification. For instance, New York State specifies the New York State Teacher Certification Examinations (NYSTCE), while Georgia designates the Georgia Assessments for the Certification of Educators (GACE). There's also the Praxis exam, which has been adopted by over forty states. Some states offer alternative Accelerated Teacher Certification Programs for individuals who already hold a bachelor's degree, aiming to expedite program completion, recognizing the extended duration of traditional teacher preparation programs. However, it's imperative for applicants to directly contact their state's teacher certification department to ascertain the appropriate format for their specific circumstances.

值得一提的是，近年来在美国高校开设的比较受中国留学生青睐的对外英语教学和对外汉语教学专业和教师准备项目，其所颁发的资质并不能替代或等同美国K-12教师资格证。因此，若要在美国中小学任教，还须根据项目要求完成指定科目和考试。如果仅计划在中小学教授中文课程，可以申请专门的语言教学资质，例如佐治亚州立大学的世界语教师培养项目 (World Language Teacher Certificate)。

It's worth noting that in recent years, Teaching English to Speakers of Other Languages (TESOL) and Teaching Chinese to Speakers of Other Languages (TCSOL) majors and teacher preparation programs at U.S. colleges and universities have gained popularity among Chinese students. However, the certificates awarded in these programs are not a substitute for, nor are they equivalent to, a U.S. K-12 teaching credential. Therefore, to teach in U.S. elementary and secondary schools, you must fulfill the required subjects and exams in accordance with program requirements. If your intention is to solely teach Chinese in elementary or secondary schools, you can apply for a specialized language teaching credential, such as the World Language Teacher Certificate from Georgia State University.

大多数州可以接受在其他州完成的教师培养课程的学分或者教师资格，但此类教师需要参加并通过本州规定的相关考试。部分州也可以接受中国国内颁发的教师资格证，但通常需要通过既有的学者交换交流项目的操作，同时对申请人也有相关要求。具体规定须以当地教

育主管部门的规定为准。

Most states have provisions for accepting credits or teacher qualifications earned from teacher preparation programs completed in other states. However, teachers from out-of-state programs are typically required to take and pass the relevant exams designated by the accepting state. In some cases, certain states may consider certification for teaching credentials issued in China, although this often occurs within established scholar exchange programs, and there may be specific requirements for the applicants. The precise regulations are subject to the policies of local education authorities.

最后，两位老师介绍了在申请教师资格证时的注意事项。首先，在选择项目时，必须确定项目的培养目标是针对可以在美国K-12任教的教师的；其次，遇到问题时，应该向学校或各州的教师资格证主管部门了解信息，切勿轻信非官方网络渠道的信息，以免被误导。


Finally, the two teachers provided insights into key considerations when applying for teacher licensure. First, when selecting a program, it's essential to ensure that the program's training objectives are aligned with preparing teachers for K-12 instruction in the United States. Second, when facing challenges or questions, it's advisable to seek information from the school or the state's teacher licensing authority. It's important to avoid relying solely on information from other online sources to prevent potential misinformation.

取得中小学教师资格证，能为有志于在美国中小学从事中文教学工作的教师们奠定必要的基础，使其符合进入本行业的基本条件。

Obtaining an Elementary and Middle School Teacher's License lays a strong foundation for educators who aspire to teach Chinese in American elementary and middle schools, enabling them to meet the fundamental prerequisites for entering this field.

综上所述，教师培养使本土教师获得从事中文教学工作所需要的中文本体知识、教育学基本概念，建立正确的专业态度，具备基本的教学技能；之后教师可以一边从事教学实践，一边参加内容各异的岗前、岗中、脱岗等形式的教学培训，从而为教师在教学过程中遇到的

问题提供具体的解决方案，并使其将教学理论与实践、教学原则与技巧融为一体，逐步成长为有经验的优秀教师。教学相长，有经验的教师如能在教学之余，坚持学习和研究，注意把个人的教学经验升华到一定的理论高度，将中文教学的成果扩展为适用于整个外语教学领域的普遍性经验，那么语言教师就不再是“教书匠”，而是学者型教学专家了。这正是我们国际中文教师应该努力追求的目标。

In summary, teacher training equips local instructors with the foundational knowledge of the Chinese language, essential pedagogical concepts, fosters the development of the right professional attitude, and imparts fundamental teaching skills necessary for effective Chinese language instruction. Subsequently, while engaged in teaching practice, teachers actively participate in a variety of teacher training programs, including pre-service, in-service, and off-service training, tailored to address various aspects of their professional growth. These programs provide concrete solutions to the challenges teachers encounter during the teaching process, allowing them to seamlessly integrate teaching theory and practice, instructional principles, and techniques, thus evolving into experienced and exceptional educators. For experienced teachers, continuing education and research beyond their teaching responsibilities are paramount. By elevating their teaching experience to a higher theoretical plane and extending the achievements in Chinese language teaching to universal practices applicable across the broader foreign language education landscape, language teachers can transcend the mere role of “pedagogues” to become scholarly teaching experts. This should be the aspirational goal for Chinese language teachers. 

供图 / 中国国际中文教育基金会 梁霞







# 二十四节气

## The 24 Solar Terms

作者：何芷翌 He Zhiyi

翻译：杨祎辰 Yang Yichen



立秋是二十四节气中的第13个节气，在每年公历8月7—9日。古人发现，每当北斗星的“斗柄”指向地支申的方向，天气就会转凉，后定此时为立秋。

Liquiu, or the Beginning of Autumn, is the 13th solar term among the 24 Solar Terms, occurring between August 7 and 9 on the Gregorian calendar. Ancient Chinese discovered that when the handle of the Big Dipper points to the direction of the Earthly Branch Shen (the ninth Earthly Branch in the Chinese lunar calendar system), the weather turns cooler, and hence this time of year became known as the Beginning of Autumn.

“秋”是收获的季节，也意味着禾谷成熟。正所谓“立秋之日凉风至”，立秋过后，最大的变化就是暑气消退，天气转凉。随着气温下降，树叶逐渐枯黄并落下，这就是“落叶知秋”。虽然此时已经开始进入秋季，但并不代表秋天已经来临。气象学定义，当一个地方连续五天的平均气温在22°C以下，才算真正入秋。此外，全国各地由于地理位置、地表以及海拔存在差异，其入秋时间也不尽相同。在我国，秋来得最早的是8月中旬的黑龙江和新疆北部地区；华北地区9月上半月开始呈现天高云淡的气象，西西北部、秦淮地区在9月中旬方感秋风送爽；10月初秋风送至江南，10月下旬岭南暑气顿消；11月上旬秋风抵达雷州半岛、海南岛北部；而当秋天的脚步到达海南三亚的“天涯海角”时，已经快到阳历新年了。

Autumn is the season of harvest, and it signifies the ripening of grains. As the Chinese saying goes, “cool wind arrives on the day of the Beginning of Autumn.” After the Beginning of Autumn, the biggest change of climate is the retreat of summer heat and the arrival of cooler weather. With the decrease in temperature, leaves gradually turn yellow and fall, heralding the arrival of autumn. However, entering this season does not mean that autumn has officially arrived. According to meteorological definition, a place is considered to have truly entered autumn only when the average temperature remains below 22°C





for five consecutive days. Additionally, due to differences in geographical location, surface conditions, and altitude, the time of autumnal arrival varies across different regions of China.

In China, the earliest arrival of autumn is in mid-August in Heilongjiang Province and the northern region of Xinjiang. Then, in early September, the North China region feels the arrival of autumn, which is characterized by clearer skies and thin clouds. In mid-September, the southwestern and northern parts, as well as the region along the Qingling Mountains-Huaihe River line, experience refreshing autumn winds. In early October, the winds now reach the Jiangnan region, and by late October, the summer heat ends in Lingnan. Finally, in early November, the autumn wind arrives at the Leizhou Peninsula and the northern part of Hainan Island. When autumn reaches the “Edges of the Heaven” of Sanya City, Hainan Province, namely the southernmost point of China’s land area, it is almost the time for the Gregorian New Year.



从立秋到秋分这段时间，天气依然炎热。各种农作物生长旺盛，中稻开花结实、玉米抽雄吐丝、棉花结铃，都迫切需要雨水滋润。若农作物此时受旱，其最终收成会遭受难以补救的损失，所以才有了“立秋雨淋淋，遍地是黄金”的说法。这时候，华北地区要抓紧播种大白菜，以保证在低温来临前有足够的热量促进其生长成熟，争取高产优质。

From Liqiu to Qiufen, the weather remains warm. Various crops grow vigorously, with medium-season rice flowering and bearing grain, corn silk emerging, and cotton bolls forming, all in urgent need of rainwater for nourishment. If drought occurs at this time, it can cause irreparable damage to the final harvest. Hence, the saying goes, “The ground turns into gold with rains on the Beginning of Autumn.” At this time of year, farmers in the northern China have to quickly sow Chinese cabbage to take advantage of the warmth to ensure its growth and maturity before the arrival of low temperatures, striving for high yield and good quality.

立秋时节还有许多民间习俗。很多地方流行立秋悬秤称人，将这一天的体重与立夏那天的进行对比：体重减轻叫“苦夏”，因为在夏天往往没有什么胃口，体重便会减轻；等秋风一起，胃口大开，就要吃点好的来补补，叫“贴秋膘”。此外，许多地方还会在立秋前后把收割的农作物放到太阳底下晒干，俗称“晒秋”。

There are many folk customs during the time of Liqiu. In many places, it is popular to weigh oneself on a scale on this day and compare one’s weight with that during the time of Lixia: a decrease in weight is called “having a hard summer,” as people often have little appetite in summer and their weight naturally decreases. Therefore, when the autumn wind arises and the appetite opens up, one should “fattening up for autumn,” that is, to eat well to replenish the body. In addition, many places also have the custom of drying the harvested crops under the sun before and after Liqiu, a practice known as “sun-drying autumn.”



# 二十四节气

## The 24 Solar Terms

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处暑是二十四节气中的第14个节气，在每年公历8月22—24日，此时还处在“三秋”的孟秋阶段。

Chushu, or the End of Heat, is the 14th solar term among the 24 Solar Terms, occurring between August 22 and 24 on the Gregorian calendar. At this time, it is still in the early autumn phase of *sanqiu* (three months of autumns), also known as *mengqiu* (the first month of autumn).

处暑，即“出暑”，意为走出、离开暑热天气。所以，处暑时节意味着暑气逼人的酷热天气结束，随之而来的就是秋天的凉爽，秋风、秋雨也将接踵而至。“一场秋雨一场凉”，描述的就是处暑时节的气候变化。





The Chinese expression of the End of Heat literally means “leaving heat,” indicating the leaving or departing from hot weather. Therefore, Chushu signifies the end of scorching hot weather and the arrival of cool autumn. Autumn winds and autumn rains will soon follow. Such climate change during this time of year is aptly described by the Chinese saying “With each rain shower, the autumn gets cooler and cooler.”

由于秋收在即，适量的降水是十分有必要的。此时，我国大部分地区早晚温差增大，昼暖夜凉的条件对农作物体内干物质的制造和积累十分有利，庄稼成熟较快，所以民间有“处暑禾田连夜变”之说，“处暑雨如金”一点都不夸张。

Moderate precipitation is crucial to the autumn harvest. During the End of Heat, in most parts of China, the temperature difference between day and night increases, creating favorable conditions for the production and accumulation of dry matter inside crops. The crops mature quickly, hence the Chinese sayings “The field changes overnight during the End of Heat,” and “The rain during the End of Heat is as precious as gold.” They are no exaggeration.



要说处暑前后的传统习俗，最有名的非中元节莫属。中元节，俗称“七月半”，与除夕、清明节、重阳节并称中国传统四大祭祖节日。处暑前后，沿海地区还会举办开渔节，欢送渔民出海捕鱼。很多地方的人们还会在这一天吃鸭子防秋燥。处暑是气温由热转凉的交替时期，人们会感到皮肤、口鼻相对干燥。这个节气应遵循“处暑时节，润肺健脾”的原则，多食用润养脾肺的食物。人体经过整个炎热夏季，热积体内，调养好脾胃，有利于体内的湿热顺利排出。

The most famous traditional custom around the time of Chushu is the Zhongyuan Festival, also known as the



Hungry Ghost Festival. The festival, commonly known as “Mid-July,” is one of the four traditional Chinese ancestral worship festivals, along with New Year’s Eve, Qingming Festival, and Double Ninth Festival. Around the time of Chushu, coastal areas hold fishing festivals to bid farewell to fishermen setting sail for fishing. Many people in various places eat duck on this day to prevent dryness in autumn. The period around the time of Chushu marks a transition from hot to cool temperatures, and people may feel dryness of the skin, mouth, and nose. During this solar term, it is advisable to follow the principle of “moistening the lungs and invigorating the spleen,” and consume foods that nourish the spleen and lungs. After experiencing the entire hot summer season, with accumulated heat in the body, proper nourishment of the spleen and stomach is beneficial for the smooth elimination of dampness and heat from the body. ☞



# “神”速高铁——感受中国时代脉动

## High-Speed Rail: China's Pulse in the New Epoch

作者：陈氏深 Tran Thi Tham

翻译：龙超 Long Chao

2019年，我还是越南河内大学中文系的大三学生，因热爱中国文化选择了中文专业，也因此格外关注中国的发展变化。高铁，被评为中国的“新四大发明”之一，也是最能体现中国制造、中国智慧的时代符号之一。中国有句古话，“百闻不如一见”，幸运如我，在那年被学校选中，参加了中国大连外国语大学主办的夏令营活动，有机会亲身领略高铁的风采。

In 2019, I was a third-year student majoring in Chinese at Hanoi University in Vietnam. I chose to study Chinese out of my love for Chinese culture, so I paid extra attention to China's development and changes. High-speed rail, considered one of "China's new four great inventions," is also one of the best



representations of China's manufacturing capacities and Chinese wisdom. There is an old Chinese saying: "It is better to see something once than to hear about it a hundred times." Fortunately, I was selected by my university that year to participate in the summer camp activities hosted by Dalian University of Foreign Languages in China. I was given the opportunity to personally experience the magnificence of high-speed rail.

夏令营活动中，主办方安排了北京的行程。我们乘坐的高铁是大连开往北京的G377次列车，从进站到上车，不用托运行李，安检快速顺利，检票也方便快捷，而且票价是400元，比机票便宜了许多。

During the summer camp activities, the organizers arranged an itinerary in Beijing for us. The high-speed train we took was G377 from Dalian to Beijing. From entering the station to boarding the train, we didn't have to check in our luggage or go through much security. The ticket check was also fast and convenient. Moreover, the ticket price was only 400 RMB, much cheaper than a plane ticket.

坐在高铁里，看着窗外飞驰而过的城市和村庄，参加夏令营的同学们个个兴奋不已。我举起手机试图用视频记录下沿途风景，却只能拍到模糊不清的画面，因为速度实在太快了！

Sitting on the high-speed train and watching the cities and villages flying past the window, all the students participating in the summer camp were thrilled. I held up my phone to try to record the scenery along the way, but could only capture blurry images because the speed was too high!

国际铁路联盟对高速铁路的定义是运行时速在250公里以上的新建铁路线，可在我乘坐的高铁车厢内，车速显示屏显示的实时车速经常超过300公里！就这样一路“风驰电掣”，963公里的路程，不到四个小时，我们就安全抵达北京了！



陈氏深的第一张高铁票

Tran Thi Tham's first high-speed train ticket

High-speed rail, as defined by the International Union of Railways, refers to newly-built lines with operational speeds of over 250 kilometers per hour. However, on the high-speed train I rode, the speedometer frequently showed real-time speeds at over 300 kilometers per hour! Travelling at immense speed all the way that covered 963 kilometers in less than four hours, we safely arrived in Beijing!

中国之行给我留下了深刻的印象。我感叹中国现代化发展的进程，留恋北京、大连古今相融的城市美景，但细细想来，最难忘的还是中国的高铁，它承载着我对中国的所有美好记忆。

The trip to China left a deep impression on me. I marveled at the pace of China's modernization and





development and lost myself in the urban wonders of Beijing and Dalian where traditional and modern elements are interwoven together. But the most unforgettable thing was China's high-speed trains, which carry all my good memories of China.

在中国，高铁有它独特的文化情感内涵，一提到高铁，人们或是联想到它贯穿联通的辽阔国土、秀丽山河，使远方近在咫尺的自豪感油然而起；或是回味起它带给异乡打拼的游子的那份安心与笃定，离家有日，归家有期。在我眼中，高铁是中国现代化发展的缩影，高铁的“神”速映射出中国的飞速发展——从1948年首列绿皮火车，到现在的神速高铁、世界最快的铁路系统。截至2021年底，中国高铁运营里程已突破四万公里，居世界第一。

High-speed rail in China has its own unique cultural and affective connotations. The mention of high-speed rail reminds people of the vast and magnificent territory connected by it, and the fact that long distances are now deemed irrelevant by its speed, which evokes a sense of pride in people. It brings forth a sense of warmth and assurance in migrant workers, for home will still be reachable no matter how long one has been away. In my eyes,

high-speed rail highlights the development of China's modernization — from the first green cargo trains in 1948, to the lightning speed trains and world's fastest rail system today. By the end of 2021, China's high-speed rail network has exceeded 40,000 kilometers in operation, ranking No.1 in the world.

与中国高铁的邂逅在很大程度上改变了我的人生选择。被高铁的神速震撼，也被高铁背后的精神力量深深吸引，我下定决心毕业后到中国继续深造，想要走近高铁，更好地感受真实、立体、全面的当代中国。

The encounter with China's high-speed rail has, to a large extent, changed my life's direction. I was amazed by its lightning speed and deeply attracted by the spiritual strength underlying it. I was determined to further my studies in China after graduation in order to know more about high-speed rail and better experience contemporary China realistically, comprehensively and all around.

本科毕业后，我如愿收到了青岛大学国际关系专业硕士研究生的录取通知书。之所以申请到青岛读书，不仅仅是因为这里有美丽迷人的海滨风光和“帆船之都”“啤酒之都”的美誉，更因为这里有声名远播、不断



刷新高铁速度的青岛中车四方机车厂——中国高速列车的核心生产基地，中国首列时速200—250公里、300公里、380公里的高速动车都诞生于此。2021年，由中车四方牵头的世界首套、地表最快的时速600公里高速磁浮交通系统也在青岛成功下线。

After graduating from college, I was admitted to Qingdao University for a Master's Degree in International Relations, as I had wished. I chose to study in Qingdao not just because of its stunning coastal scenery and reputation as the "Sailing Capital" and "Beer Capital," but more so because it houses the renowned CRRC Qingdao Sifang Co., Ltd., which constantly breaks records of high-speed rail speed. It is the core production base of Chinese high-speed trains. China's first high-speed trains with speeds of 200–250 km/h, 300 km/h and 380 km/h were born here. In 2021, the world's first maglev transportation system with a record high speed of 600 km/h, led by CRRC Sifang, was launched in Qingdao.

中国高铁线路遍布全国，不仅方便了国民出行，更发挥着桥梁的作用，联通着中国大大小小的城市和经济带，既带来合作的契机，也带来发展的希望。我想，高铁“桥梁”体现的正是当代中国“联通、合作、共享”的精神，致力于推动更大范围的经济发展与民生改善。

High-speed railway lines running all over

China, not only facilitate travel, but also serve as a bridge connecting big and small Chinese cities and economic belts. They create opportunities for cooperation and bring hopes for development. I think high-speed rail embodies contemporary China's spirit of "connectivity, cooperation, sharing," dedicated to promoting economic growth and improvement of people's wellbeing over a wider range.

作为一名国际关系专业的在读研究生，我看到了当代中国飞速发展中“桥”（高铁）的重要性，当“一带一路”经过我的家门，我迫切地想成为这座联通世界之“桥”的一部分，希望通过自己的研究中越两国的友好合作尽一份绵薄之力。

As an international relations postgraduate student, I see the importance of "bridges" (high-speed rail) in China's rapid development. As the "Belt and Road" passes my hometown, I eagerly wish to become a part of this "bridge" connecting the world, hoping to make my own modest contribution to the friendly cooperation between China and Vietnam through my research.

我也希望，在不久的将来，“神”速高铁也能开到我的家乡！

I also hope high-speed trains can reach my hometown in the near future! 🇨🇳

供图 / 陈氏深 田静





# 智慧农业

## Smart Farming

作者：毛鑫鑫 Mao Xinxin

翻译：李睿 Li Rui

在很多人的认知中，农民种田是“面朝黄土背朝天”，但如今，山东省寿光市菜农崔江元的种植方式却令人惊叹。

For many, farming is viewed as a life of “hard labor against the backdrop of the yellow earth and the relentless sun.” Yet, in modern times, the image of toil has transformed dramatically, especially for vegetable farmers like Cui Jiangyuan from Shouguang City, Shandong Province.

他打开手机软件，就能看到大棚内蔬菜的生长情况；

点点手机还能根据作物特性和季节变化设置相应参数，调节温度、浇水施肥、卷帘放风等。他感慨：“有了手机这个‘新农具’，再也不用跟以前一样整天‘泡’在大棚里了，在家里喝着茶也可以种菜。现在，有了‘线上浇水’‘一键除虫’等功能，只闻机器响，不见人奔忙。”有了物联网技术、智能化装备的助力，众多像崔江元一样的菜农实现了“云端”种菜、精准种菜。精细化管理不仅让蔬菜产量有了大幅提升，品质也有了保障，菜农们的收益也有所提高。



With just a mobile app, Cui can monitor his vegetables' growth in greenhouses from anywhere. A few taps allow him to adjust environment parameters like temperature, irrigation, fertilizer application, and ventilation, to the needs of his crops and seasonal demands. He is astonished by the efficiency, musing, "Now, with my smartphone, a potent agricultural tool, I am no longer 'confined' to the fields. I can oversee the vegetables growing while enjoying tea at home. Functions like 'remote watering' and 'automated pest control' have replaced the hard labor with the hum of machinery." This leap into "cloud farming," powered by the Internet of Things and cutting-edge devices, has led to precise and efficient agriculture for many. It has increased yields, ensured quality, and boosted farmers' earnings.

寿光市被誉为“中国蔬菜之乡”，蔬菜的智能化种植在这里已经成为常态。仅这样一座城市就建有17.3万个蔬菜大棚，年种植蔬菜面积60万亩，年产量450万吨，产品不仅供给中国市场，还远销海外。

Shouguang, dubbed the "Vegetable Capital of China," has wholeheartedly adopted this intelligent approach. The city now operates 173,000 vegetable greenhouses covering 99,000 acres, producing an astounding 4.5 million tons of vegetables annually. These aren't just feeding China but also gracing dining tables worldwide.

“烟台苹果、莱阳梨，潍县出了萝卜皮；济南的地瓜甜如蜜；章丘大葱、明水米，乐（lào）陵小枣脆又甜，肥城大桃甜得你，甜得你小嘴咂咂的……”这一段顺口溜，道出了山东各市农产品在中国“各领风骚”。山东地处北温带季风气候区，是中国唯一既沿海又沿黄河的省份。这里四季分明，山地、丘陵、平原、洼地、湖泊、

海洋地貌兼有，集聚了中国南方、北方、沿海、内陆的各种优势，为生产优质农产品提供了有利条件。现代科技手段又给农业插上了科技的“翅膀”，诸多高科技让种田变得越来越智慧，使得山东的粮棉油、果菜茶、肉蛋奶、水产品产量均居中国前列。

Shandong is renowned for its agricultural excellence, as captured in a local saying that extols the unique flavors of its regional produce: from Yantai's apples and Laiyang's pears to Weixian's radishes, Jinan's sweet potatoes, Zhangqiu's scallions, Mingshui's rice, Laoling's jujubes, and Feicheng's peaches. Situated in a temperate monsoon climate zone with both coastal areas and access to the Yellow River, Shandong enjoys distinct four seasons, varied terrains, and a blend of climatic benefits from the north, south, coast, and inland. This geographical advantage, coupled with the fusion of technology, has made farming increasingly smart and positioned Shandong at the forefront of China's production of grains, cotton, oilseeds, fruits, vegetables, tea, meat, eggs, dairy, and seafood.



这是2022年的一组数据，充分显示出山东农业的实力：

These 2022 figures vividly demonstrate the strength of Shandong's agricultural sector:

1/12

全省粮食总产1 108亿斤，占中国粮食产量总值的1/12；

The province's grain production soared to 110.8 billion catties, accounting for one-twelfth of China's total grain output.

1/9

蔬菜总产9 045万吨，占中国蔬菜产量总值的1/9；

Vegetable production totaled 90.45 million tons, contributing one-ninth to China's total vegetable production.

1/10

肉蛋奶总产1 580万吨，占中国肉蛋奶产量总值的1/10，稳居首位；

Leading the country, its meat, egg, and dairy sectors produced 15.8 million tons, taking up one-tenth of China's production in these categories.

1/10

水果总产3 095万吨，占中国水果产量总值的1/10；

Fruit yields reached 30.95 million tons, comprising one-tenth of the national fruit output.

1/8

水产品总产882万吨，占中国水产品产量总值的1/8左右；

The aquatic sector produced 8.82 million tons of seafood, around one-eighth of China's total.

21.3%

农产品出口总额达到1 394亿元，占中国农产品出口总值的21.3%，连续24年稳居第一。

Agricultural exports were valued at 139.4 billion RMB, representing 21.3% of China's total and securing the top spot for the 24th year in a row.





## 高品质，离不开好品种

### Quality agriculture thrives on exceptional crop varieties

山东在培育优良品种方面投入了巨大的人力、物力和财力，近年研发了济麦系列、山农系列、烟农系列、登海系列等一大批高产稳产品种。其中，“济麦22”连续九年种植面积中国最大，累计推广面积三亿多亩；“登海玉米”曾连续七次创中国夏玉米高产纪录，两次创世界夏玉米高产纪录；“齐黄34”（大豆品种）亩产353.45公斤，创中国夏大豆高产纪录……

Shandong has invested substantial human resources, materials, and financial resources in developing excellent crop varieties. In recent years, a range of high-yielding wheat varieties, including the Jimai series, Shannong series, Yannong series, and Denghai series, have been successfully developed. Notably, “Jimai 22” has dominated China’s wheat cultivation for nine years across more than 49.4 million acres. “Denghai maize” has shattered yield records for summer maize in China seven times and twice internationally. “Qihuang 34,” a soybean breed, has achieved an unprecedented yield of 2,146 kilograms per acre, a national record for summer soybean production.





## 高产量，离不开好方法

### High output relies on effective methods

深耕深松、配方施肥、减垄增地、小麦宽幅精播和“一喷三防”、玉米“一防双减”等绿色高质高效技术已经在山东广泛使用。同时，全面推行农业机械化，以往农民“面朝黄土背朝天”的农耕方式被机器取代，小麦、玉米耕种收综合机械化率分别达99%、96%；而物联网、云计算、卫星遥感监测、智能环境控制等技术手段也已经广泛运用到农业生产的各个环节。

Shandong has adopted a wide array of eco-friendly, high-yielding, and efficient agricultural practices, including deep plowing, precision fertilization, reduced tillage with larger planting areas, wide-row precision planting and other innovative planting and protection strategies for wheat and corn. Meanwhile, the traditional manual farming methods have been replaced by complete agricultural mechanization, boasting mechanization rates of 99% for wheat and 96% for corn. Furthermore, advanced technologies such as the Internet of Things, cloud computing, satellite remote sensing monitoring, and intelligent environmental control have been integrated into various aspects of agricultural production.

## 量大，更要质优

### Not just quantity, but more importantly, quality

为了让各种蔬菜瓜果的生产实现“有标可依”，山东建设了1300余家省级农业标准化生产基地。此外，山东还建立了农产品质量安全追溯平台，充分实现产品“来源可溯，去向可查，责任可追”：只要扫描农产品的二维码，就可以找到其生产者、生产地、采摘时间等信息；而28万个生产经营主体的信息在平台上也都可以轻松找到，守信人会得到奖励，失信人则会受到惩戒，通过这种方式营造出诚实守信的良好商业氛围。

To ensure that the production of vegetables and fruits meets high standards, Shandong has established over 1,300 provincial-level standardized agricultural production bases. Moreover, a platform to ensure the traceability of agricultural products has been put in place, fully embracing the concept of “safe



origin, real-time tracking, and clear accountability.” Consumers can easily access information about producers, production locations, and harvest times by scanning the QR codes on agricultural products. Furthermore, the platform lists information of 280,000 production and business entities. Those who uphold trustworthiness are rewarded, while those who violate it face consequences. Through this initiative, a culture of honesty and integrity has taken root in the marketplace.





## 好品山东，端上餐桌

### Shandong's culinary delights: from farm to table

目前，山东已经拥有烟台苹果、金乡大蒜等81个知名区域产品，“龙大”牌低温肉制品、“鲁花”牌花生油等700个知名企业品牌。“好品山东”品牌农产品已经硕果累累，涵盖了粮食、蔬菜、果品、畜禽等诸多品类。用鲁花花生油炒胶东大白菜，配上德州扒鸡，来一碗明水大米饭，饭后泡一壶平阴玫瑰花茶，再来个潍坊水果萝卜……发达的互联网和便捷的物流，让山东特色农产品走向了全中国人的餐桌。

Shandong now boasts 81 renowned regional products like Yantai apples and Jinxiang garlic, along with 700 food brands, such as “Longda” low-temperature meat products and “Luhua” premium peanut oil. The “Remarkable Shandong” label is applied to grains, vegetables, fruits, and livestock. Just imagine the sizzle of Jiaodong cabbage stir-fried in Luhua peanut oil. Pair it with Dezhou roasted chicken and a bowl of Mingshui rice, complemented by a pot of Pingyin rose tea. And don't forget to enjoy Weifang watermelon radishes for dessert. Thanks to a robust online presence and efficient logistics, Shandong's agricultural treasures are now found on dinner tables across China. 孔



供图 / 张学成 山东画报图片库

# The Yellow River's Flow into the Sea

# 黄河入海流

作者：李中锋 Li Zhongfeng

翻译：李睿 Li Rui



“白日依山尽，黄河入海流。欲穷千里目，更上一层楼。”唐代诗人王之涣的经典诗作《登鹳雀楼》，在中国几乎是家喻户晓、人人皆知。但是，“黄河入海流”的现实场景和历史事件，却远非诗词中表述的那么美。

“Under the setting sun, the mountains extend endlessly, and the Yellow River meets the sea. To explore a thousand miles of scenery more, ascend yet another floor.” These lines are from the timeless Tang Dynasty poem “On the Stork Tower” by Wang Zhihuan. While the verses are cherished throughout China, the reality and history of the Yellow River flowing into the sea is quite different from the picturesque beauty depicted in the poem.

历史上的黄河曾“三年两决口，百年一改道”。黄河河道北至天津，南至淮河，在广袤的中国华北地区长期大幅度摆动、游荡，既塑造了华北大平原，也扰乱了生活在这一地区的人们。古代典籍中就多见对黄河流域水灾、旱灾、蝗灾及由此造成的百姓饥荒、灾民迁移及社会动乱等的相关记载。

Throughout history, the Yellow River would “burst its banks every two years and change its course once every century.” These shifts have led the river to meander from as far north as Tianjin to as far south as the Huai River, carving its path through the expansive North China region. While this geological phenomenon has shaped the Northern China Plain, it has also disrupted the lives of its inhabitants. Historical accounts are filled with stories of floods, droughts, locust plagues in the Yellow River basin and the subsequent famines, mass migrations, and social upheavals.



有资料记载，在1855年以后的100多年间，黄河三角洲发生的决口漫溢达87次，其中大的河口改道就有九次，平均十年左右入海路径就会变化。频繁的河道更改，将当地人常说的“三十年河东，三十年河西”这一谚语改为“十年河东，十年河西”。“大孤岛，人烟少，年年洪水撵着跑。”这个顺口溜更是人们对于昔日黄河入海的形容。

According to historical records, in the period spanning over 100 years from 1855, the Yellow River Delta witnessed 87 instances of flooding and nine significant alterations in the river's mouth, leading to a shift in its path approximately every ten years. These frequent changes transformed a local saying from "thirty years east of the river, thirty years west of the river" to "ten years east of the river, ten years west of the river." Another popular rhyme, "Gudao Island is sparsely inhabited, and every year the floods force us to move," vividly illustrates the historical patterns of the Yellow River's flow into the sea.



20世纪60年代初，在山东省广饶县的东营村和垦利县的胜利村打出了新油井，这些油井在1965年被命名为“胜利油田”。随着这些油田的发展和黄河三角洲的开发建设，东营市在1982年底获准成为省辖地级市。

In the early 1960s in Shandong, new oil wells were discovered in Dongying Village, Guangrao County, and Shengli Village, Kenli County. These oil wells were collectively named "Shengli Oil Field" in 1965. As these oil fields developed and the overall transformation of the Yellow River Delta progressed, Dongying gained prefecture-level city status by the end of 1982.



城市建设、人民生活、油田生产、黄河三角洲生态保护等，这些都需要一个稳定的环境。黄河入海的流径频繁摆动，洪汛、凌汛时常带来的灾难损失，成为胜利油田与东营市面临的一个最严峻的问题。“东营拓荒千宗事，稳定河口第一桩。”稳定河口，既是防洪防凌保石油生产的需要，也是东营市人民生活稳定的保障。

Urban development, people's livelihoods, oilfield production, and ecological preservation in the Yellow River Delta all depend on a stable environment. The frequent shifts in the Yellow River's course and the disasters brought by its floods and ice jams have become one of the most pressing challenges for Shengli Oil Field and Dongying City. "Of Dongying's various pioneering tasks, stabilizing the river mouth is of paramount importance." This stability is not only crucial for preventing floods and ice jams in oil production but also essential for ensuring the residents' overall quality of life.

1976—1986年，黄河入海主要以清水沟为主，并且行水了十年。按当地流行的顺口溜及当时的水流情况，也到了需要改道的时间。

From 1976 to 1986, the primary outlet for the Yellow River into the sea was Qingshuigou, and it flowed steadily for a decade. However, it became clear that a change in course was necessary, considering local knowledge and the prevailing water conditions at the time.

然而，改道的损失和代价是非常巨大的。如果北向改道，胜利油田投资18亿元建成的一座年产500万吨原油的孤东大油田和原孤岛油田都将面临被冲毁的危险。1988年5月，政府下达了黄河改道北股的决定。当时的油田生产办公室工作人员按捺不住心中的愤慨：“改道北股，刚刚建成的年产500万吨的孤东油田就要被冲走。你们破吧！我就躺在这里，叫黄河水冲走！”



However, the challenges and expenses associated with altering the river's course were substantial. Redirecting the river northward posed a risk of damaging the newly constructed Gudong Oil Field, which had an annual production capacity of five million tons of crude oil, as well as the original Gudao Oil Field. In May 1988, the government decided to redirect the northern branch of the Yellow River, a decision met with frustration among the oilfield staff. One person exclaimed, "Redirecting the northern branch means that the newly built Gudong Oil Field with an annual production capacity of five million tons is about to be washed away. While you go ahead, I'll just lie here and let the Yellow River water carry me away!"

面对这些情况，国家相关部门与东营市有关方面积极寻找解决问题的新办法。专家们广泛阅读国内外河口治理方面的书籍，多次到黄河三角洲考察，倾听基层治理黄河专家们的意见。通过研究，他们认为，稳定黄河口的关键，在于充分利用海动力输沙，让黄河从海动力最强的地方入海，并辅以其他工程措施，进一步强化海动力，黄河口就可以长期稳定。

Faced with these challenges, the national authorities and relevant entities in Dongying City actively sought solutions. Experts extensively studied Chinese and international literature on estuary management, conducted numerous visits to the Yellow River Delta and consulted local experts in the Yellow River management. Their research led them to conclude that stabilizing the mouth of the Yellow River depended on fully harnessing the hydraulic power of the sediment transport to the sea. By allowing the river to enter the sea from the area with the strongest hydraulic power and implementing additional engineering measures to enhance this power, long-term stability at the river mouth could be achieved.

经国家有关部门慎重研商和协调，东营市于1988年开始进行黄河口治理试验工程。1988年，黄河共有八次洪峰，且一次比一次大，但是在入海口同一位置的水位却一次比一次低——实验取得了出人意外的成功。

After careful planning and coordination, Dongying City launched experimental program to

manage the Yellow River mouth in 1988. In that year, the river experienced eight flood peaks, each larger than the previous one, yet the water level at the same position at its mouth consistently decreased. This experiment achieved remarkable success.

20世纪90年代初，在胜利油田清水沟流路入海段北侧浅海发现了储量巨大的新滩油田，但该地处于潮间带，开发艰难。工程技术人员于是萌生了把黄河引向东北方向、利用黄河泥沙填海造陆的设想。1996年，造陆采油工程实施，开挖引河，将黄河入海口门向东北偏转，这既缩短了河道，改善了防洪形势，又为造陆采油创造了条件。如今，一块数十平方千米的陆地露出海面，一口口油井也随之竖立在这块新淤的土地上，胜利油田由此成为中国第二大油田。



In the early 1990s, a new offshore oilfield with vast reserves, known as Xintan Oil Field, was discovered in the shallow sea north of Qingshuigou in Shengli Oil Field. However, its location was in an intertidal zone, presenting significant development challenges. Engineers conceived the idea of diverting the Yellow River northeastward and using the sediment from the river to reclaim land. In 1996, this project was put into action. A diversion channel was excavated to redirect the river mouth to the northeast. This not only shortened the river's route, improved flood control, but also created favorable conditions for land reclamation and oil extraction. Today, a vast expanse of land, covering tens of square kilometers, has emerged from the sea. The newly drilled oil wells on this land have transformed Shengli Oil Field into China's second-largest oilfield.



经过多年建设，黄河三角洲已成为国家级自然保护区，其总面积达15.3万公顷，是中国沿海最大的新生湿地自然植被区，也是中国暖温带最广阔、最完整、最年轻的湿地生态系统。目前有约1 145种植物在这里生长进化，40多种鱼类在此产卵繁殖。春季，浓绿的芦苇密密丛生；秋季，连绵的碱蓬草火红绽放，万亩素洁的芦花随风飘荡，形成了“芦花飞雪”的壮观景象。一道道绿色的屏障为每年超过600万只鸟类在此迁徙、越冬提供了栖息之地。丰富的物种、缤纷的色彩、不同时节的美景，以及陆海交融的壮观，使这片土地成为很多人心向往之的地方。

After years of development, the Yellow River Delta has become a national natural reserve, spanning an area of 153,000 hectares. It now stands as China's largest coastal wetland natural vegetation area and represents the broadest, most intact, and youngest wetland ecosystem in China's temperate zone. Currently, it is home to around 1,145 plant species and hosts over 40 thriving fish species. In spring, the landscape is adorned with lush reeds, while autumn brings forth expansive fields of seepweed, which turn a vibrant fiery red, and acres of white reed flowers, creating a spectacular "snowfall" scene. These green

barriers serve as a vital habitat for over six million migratory and wintering birds that visit this land annually. The diversity of species, vibrant seasonal colors, the beautiful scenery of different seasons, and the convergence of land and sea, have made this area a source of inspiration for many.

经过几代人的不懈努力，古老的黄河再次焕发出青春的光彩。“黄河之水天上来，奔流到海不复回。”这条中国的“母亲河”流淌了5 464公里，润泽了山东大地，最后在东营黄河口长驱入海，奔向蔚蓝，焕发出新的活力，奏响了人与自然和谐共生的新乐章。

Through the unwavering efforts of multiple generations, the ancient Yellow River has once again reclaimed its youthful vitality. As the famous poem goes, "The waters of the Yellow River come from the sky, rushing to the sea without return." This Chinese "mother river" travels a 5,464-kilometer journey, nourishing the land of Shandong before finally merging into the sea at Dongying. It flows into the azure expanse, infusing it with renewed vigor and writing a new chapter in the harmonious coexistence of humanity and nature. 🌿







# “汉服热”： 传统服饰文化 与新机遇

## Hanfu Craze: The Fusion of Tradition and Business

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春日田园，桃花灼灼。一位身着汉服、宛若天仙的女子款款走来，桃花酿酒，春水煮茶，别有天地在人间。李子柒的这段视频一经播出，众多国人便惊呼宜室宜家的古代女子穿越了，就连很多不懂中文的外国人也对视频中女子的服饰赞叹不已。这位古风汉服女神在不经意间令中国传统汉服优雅地展现在世界面前，同时也把中国的传统服饰文化带向了世界。

In the springtime countryside, peach blossoms are in full bloom. A graceful lady, adorned in Hanfu attire reminiscent of a celestial being, takes a leisurely stroll. Brewing wine from peach blossoms and steeping tea in spring water, she creates a realm that feels otherworldly within our earthly existence. When this video featuring Li Ziqi was released, it left a deep impression on many Chinese viewers, who felt as though an ancient woman had descended into modern life. Even those who didn't understand Chinese couldn't help but appreciate the elegance of her clothing. This Hanfu enthusiast effortlessly showcased China's Hanfu to the world and brought China's traditional clothing culture to a global audience.

何谓“汉服”？汉服又称“衣冠”“衣裳”“汉装”，在汉语言文献中有两层含义：一是指中国历史上汉朝的服装；二是指能代表中国服饰的华夏族、汉民族服装。汉服爱好者则将汉服定义为从三皇五帝到明朝的汉民族传统服饰。一套完整的汉服通常由领、襟、衽(rèn)、衿、裾、袖、袂、带、鞞等十部分组成。其中，汉服的领子最典型的特点是“交领右衽”。礼服讲究褒衣博带，常服讲究短衣宽袖。尽管款式繁多，但根据整体结构，汉服主要分为深衣制（上下相连）和上衣下裳制（两截穿衣）。“上衣下裳，天地阴阳”，汉服既象征法则和秩序，也体现了“天人合一、阴阳协调”的思想。除了衣服，汉服还包括由首服、发式、面饰、鞋履、配饰等共同组合的整体衣冠系统。其中，男子的常见头饰有冠、冕、幘(fú)头等，腰间佩玉；女子的常见头饰有簪子、发钗、步摇、珠花、金钿(diàn)等，配以香囊。

What is “Hanfu”? Also known as “Yiguan,” “Yishang,” and “Hanzhuang,” Hanfu holds dual significance in the Chinese language and culture. Firstly, it refers to the clothing worn during the Han Dynasty in Chinese history. Secondly, it represents the traditional attire of Huaxia, or the Han Chinese ethnic group. Enthusiasts of Hanfu typically define it as the traditional clothing worn by the Han ethnic group, spanning from the era of the Three Sovereigns and Five Emperors to the Ming Dynasty. A complete set of Hanfu consists of ten components, which include the collar, lapel, collar band, front panel, long skirt, cuffs, sleeves, sash, and front hem. One distinctive feature of the Hanfu collar is that its left side covers the right side and extends to the wearer's right waist. Ceremonial attire emphasizes oversized robes and thick belts, while everyday wear tends to be simpler, featuring short jackets and wide sleeves. While there is a wide variety of styles, Hanfu can be broadly categorized into “one-piece robes” (where the top and the bottom are connected) and “separate upper and lower garments” (consisting of two distinct pieces). The latter style not only represents “heaven and earth” and “rules and order” but also embodies the “harmony between heaven and humanity and balance between Yin and Yang.” In addition to clothing, Hanfu encompasses a comprehensive system of headwear, hairstyles, facial adornments, footwear, and accessories. Men commonly wear crowns, caps, and head cloth as headwear, often complemented by jade accessories around their waist. Women frequently adorn themselves with hairpins, hair clasps, dangling hair clips, flower accessories, and gold hairpins, accompanied by scented sachets.





“国潮风”的兴起掀起了一股“汉服热”。生活中，我们常能看到身着汉服、配以妆容和发饰的年轻面孔。他们或锦衣华裳，灵动飘逸；或典雅清新，长风玉立。在购物平台搜索汉服店铺，我们发现，竟然有近一半出自山东小县城——曹县。那么，曹县汉服是如何火遍全网并成功“出圈”的呢？让我们一起走进曹县，追寻这座号称“宇宙中心”的“汉服之城”背后的文化故事。

The Hanfu Craze is fueled by the growing interest in Chinese national fashion. In our daily lives, we frequently encounter young individuals dressed in Hanfu, complete with meticulously styled makeup and hair accessories. They exude elegance, while others embody a fresh aura. A search for Hanfu retailers on online shopping platforms reveals that nearly half of them originate from Cao County, a modest county in Shandong Province. How did Hanfu from there rise to become an internet sensation and make its mark in mainstream fashion? Come with us on a journey to explore the cultural story of this “Hanfu town,” the epicenter of the Hanfu universe.

在汉服产业发展起来之前，曹县的工业基础薄弱，交通落后，农民不得不外出打工补贴家用，曹县大集镇丁楼村的任庆生曾经也是外出打工“大军”中的一员。

Before the Hanfu industry took off, Cao County grappled with a weak industrial base, limited transportation infrastructure, and a population of farmers who sought job opportunities elsewhere to support their families. Ren Qingsheng, a resident of

Dinglou Village in Cao County, was among those who ventured outside for work.

2009年10月，任庆生和妻子决定开淘宝店，成为全村第一个“吃螃蟹”的人。一连好几个月，店铺都没什么生意，任庆生很是心焦。直到2010年4月，店铺才迎来第一位客户。这单生意虽然没赚到太多钱，却给了任庆生很大的信心。第一桶金也启发他将经营重点放在演出服售卖上，当年，他在淘宝销售演出服赚到了七八千元。那个年代，这在农村可以说是一笔“巨款”了。村民们都羡慕不已，纷纷向他“取经”，学习致富之道。丁楼村的网店数量飞速增加，逐渐成为中国有名的“淘宝村”。2019年，中国电商发展十周年之际，丁楼村的演出服和汉服销售额达到近5亿元。当年全国评选出十大创业人物，任庆生位列其中。如今，丁楼村生产的演出服，占全国市场的73%左右，汉服销售量占全国的43%左右，而且已经销往东南亚的十几个国家。

In October 2009, Ren and his wife made a bold decision to open a store on Taobao, becoming the first in their village to do so. For several months, their store struggled to attract any customers, leaving Ren anxious. It wasn't until April 2010 that he welcomed their very first customer. While this initial transaction didn't bring in substantial revenue, it gave him profound confidence. This modest success prompted him to focus on selling performance costumes, and in that year, he earned between seven to eight thousand RMB on Taobao. In a rural setting, this was considered a substantial income. Villagers admired his success and eagerly sought his guidance



and the secrets of prosperity. The number of online stores in Dinglou surged, eventually earning it the reputation of a “Taobao Village” in China. In 2019, commemorating the 10th anniversary of China’s e-commerce development, the village’s sales of performance costumes and Hanfu soared to nearly 500 million RMB. Ren was recognized as one of the top ten entrepreneurs in the country. Today, the performance costumes produced in his village command a remarkable 73% market share nationwide, while Hanfu sales contribute approximately 43% to the national total. Furthermore, these products are now exported to over a dozen countries in Southeast Asia.

2021年是丁楼村生意非常红火的一年。旺季的时候，每天的发单量在20万单左右，一单甚至多达500件。

The year 2021 witnessed an extraordinary boom for Dinglou. During peak seasons, approximately 200,000 orders were processed per day, with some orders exceeding 500 items each.

为何汉服会有如此大的市场呢？首先，中国的古装剧和仙侠剧带动了年轻人等对汉服的热爱。同时，汉服是一款“有门槛”的消费品，消费者既要有闲，又要有文化品位，其背后蕴藏着消费者对文化与审美、品位与生活的看法。此外，汉服还有极大的选择空间，既有物美价廉的平价汉服，也有精致华美的高端汉服。在购物平台搜索“高端汉服”，你会发现价格都在几千元甚至上万元。强烈的市场需求，反过来激发了曹县人新的创业热情，大家纷纷投身于原创汉服研究设计之中。他们参考学习各种相关文献和书籍，不断提升自己的专业知识，常耗费数月设计制作一套精美的汉服。曹县人的这种发奋图强、精益求精的态度，也得到了市场的良好反馈。安蔡楼镇戚永设计制作的一套高端定制汉服，竟然卖出了3.5万元的高价。

Why is the Hanfu market flourishing? Firstly, a significant part of its success can be attributed to the influence of Chinese historical dramas and martial arts fantasy shows, which have ignited a deep passion for

Hanfu among the young people. Moreover, Hanfu caters to a niche market, appealing to those with leisure time and a refined cultural taste. It serves as an avenue for people to express their cultural perspectives, aesthetics, tastes, and lifestyles. Moreover, the world of Hanfu offers a broad spectrum of choices, including affordable mass-market options and exquisite high-end ones. If you search for “high-end Hanfu” on shopping platforms, you’ll discover prices ranging from thousands to even tens of thousands of RMB. This strong demand has sparked a new wave of entrepreneurial spirit in Cao County, with many individuals venturing into original Hanfu design. These designers consult relevant literature and books, continuously enhancing their professional knowledge



and dedicating several months to crafting one set of exquisite Hanfu. Their commitment to perfection has earned them favorable responses in the market. Notably, a custom-made Hanfu designed by Qi Yong from Ancailou Town fetched an impressive 35,000 RMB.

从“村里没路灯，错落遍土方”到高楼大厦鳞次栉比，曹县的飞速发展也吸引了不少高学历人才回乡创业。他们运用最新的发展理念和经营方式，努力将汉服产业做大做强，从原料设计到加工销售，形成了一条完整的汉服产业链。如今，在各大电商平台都能找到曹县汉服的身影。2014年，还在读书的胡春青回到曹县大集镇胡楼村走亲访友，他发现村里不少年轻人靠做电商售卖演出服走上了致富之路，于是决定注册自己的淘宝店。此后，胡春青的妻子孟晓霞也回到胡楼村，全职打理网店，胡春青则边读书边做线上销售，二人的网店年均销售额达70多万元。

From a village with “few streetlights and scattered earth mounds” to one dominated by towering skyscrapers on its skyline, the rapid development of Cao County has attracted educated individuals to return to their roots and start businesses. These people are applying cutting-edge concepts and practices to expand the Hanfu industry and have built a comprehensive supply chain, covering everything from raw material design to manufacturing and sales. As a result, the county’s Hanfu products are now featured on various e-commerce platforms. One notable story involves Hu Chunqing. While still a student in 2014, he returned to his hometown, Hulou Village in Daji Town, to visit friends and family. During his visit, he observed that many young villagers were thriving by selling performance costumes online. Inspired, he decided to open his own Taobao store. Soon after, Hu’s wife, Meng Xiaoxia, returned to the village to manage the store full-time. Hu, on the other hand, divided his time between his studies and online sales. Together, their store generates an annual revenue exceeding 700,000 RMB.

2018年，胡春青博士毕业。他回到家乡，正式开启创业之路。夫妻俩的网店生意蒸蒸日上，还开启了网上直播。2022年，在胡春青的大力推动下，曹县汉服协会成立，汉服行业从无序竞争转向良性发展。在此之后，







他又有了新的想法，他认为不同形式的汉服产品应该差异化发展：“有的做唐朝齐胸襦裙，有的做宋代女子襦裙，有的做明朝进士巾袍……每个商家都找准一个赛道，精心耕耘，总会各有收获。”胡春青还成立了自己的工作室——胡博士汉服工作室，以此来宣传汉服文化。

In 2018, after obtaining his doctoral degree, Hu returned to his hometown and ventured into entrepreneurship. The couple's online store business thrived, and they even started online live streaming. By 2022, under Hu's leadership, the Cao County Hanfu Association was founded, bringing order to the industry that had previously been marked by intense competition. Building on this success, Hu introduced a fresh approach, emphasizing the need for diverse products: "Some may specialize in Tang Dynasty attire, some in Song Dynasty clothing, and others in Ming Dynasty scholar robes... Each merchant should identify their unique niche and nurture it carefully for success." He also established his venture, Dr. Hu's Studio, to promote Hanfu culture.

据统计，2019年，bilibili网站上的汉服爱好者多达8 347万人，其中83%为24岁以下的年轻人。2021年，汉服爱好者的数量新增689.4万人，市场销售额达101.6亿元。2023年，微博中“汉服”话题的阅读量已达75.8亿次，讨论量达643.3万次；抖音里的“汉服”话题播放量达857.9亿次，与汉服有关的用户还在逐年增加。从中式婚礼的火热到汉服的爆单；从故宫文创的走红到中

国街拍、中国元素的流行，汉服不仅仅是一种服饰，更是中国“礼仪之邦”“锦绣中华”的体现，它承载了中国的染织绣等杰出工艺和美学，传承了30多项中国非物质文化遗产。汉服文化，早已超越美学、礼仪、艺术、制度等形式文化范畴。“汉服热”的背后，是中华优秀传统文化的魅力，也是当代年轻人对中国传统服饰文化的热爱与传承。

According to statistics, in 2019, bilibili had a remarkable 83.47 million Hanfu enthusiasts, with an impressive 83% of them being individuals under the age of 24. In 2021, the number of Hanfu enthusiasts increased by 6.894 million, driving sales to an impressive 10.16 billion RMB. In 2023 alone, Hanfu has amassed 7.58 billion reads and 6.433 million discussions on Weibo. Meanwhile, on Douyin, Hanfu has garnered 85.79 billion views, accompanied by a consistent rise in Hanfu-related user engagement year after year. From the resurgence of traditional Chinese weddings to the surging demand for Hanfu, and from the thriving creative cultural products of the Palace Museum to the rise of Chinese street fashion and popular culture, Hanfu goes beyond mere fashion. It serves as an embodiment of China's rich heritage in etiquette and the magnificence of Chinese culture. Hanfu not only showcases exceptional Chinese craftsmanship and aesthetics in dyeing, weaving and embroidery, but also safeguards over 30 elements of China's intangible cultural heritage. Hanfu culture transcends aesthetics, rites, art, and institutional boundaries. At the core of the "Hanfu Craze" lies the allure of China's traditional culture, as well as the dedication of today's young generation to preserving and passing on the legacy of traditional Chinese clothing. 📌

# 他在越南开汉语班

## He Opens Chinese Classes in Vietnam

作者：陶知言 Tao Zhiyan  
翻译：杨祎辰 Yang Yichen



2013年至2023年，是共建“一带一路”倡议提出的十年，也是越南留学生陈儒决（Tran Nho Quyét）千里求学和回国创业的十年。陈儒决是东北林业大学2013级信息与计算机工程学院硕士研究生、2018级经济管理学院博士研究生，毕业后回国成立了越南时代国际教育公司，致力于推广汉语学习，为越南学生赴华留学深造和“一带一路”建设贡献力量。“来到离家乡如此遥远的中国哈尔滨留学，是我人生中的一个重要挑战，”陈儒决说，“回到越南开办汉语班则是另外一个挑战，人只有在应对挑战的过程中才能激发生命的张力。”

From 2013 to 2023, the ten years since the launch of the Belt and Road Initiative (BRI), Chen Rujue, whose Vietnamese name is Tran Nho Quyét, made the remarkable transformation from a student who traveled thousands of miles to study in China into an entrepreneur in his own country. Chen started off in China as a master's student at the College of Information and Computer Engineering (class of 2013) and then pursued a doctoral degree at the College of Economics and Management (class of 2018) of Northeast Forestry University. After graduation, he returned to Vietnam and established the Vietnam Times International Education Company, dedicated to promoting Chinese language learning and enabling Vietnamese students who want to study

in China and to contributing to the BRI. “Coming to Harbin, which is so far away from my hometown, was a huge challenge in my life,” Chen said. “Opening Chinese language classes in Vietnam is another one. However, I believe people can only tap into the vitality of life through challenges.”

### “一带一路”倡议元年， 陈儒决留学中国 Growing with BRI

2013年，陈儒决来到中国求学，成为东北林业大学招收的第一个国家留学基金委员会（China Scholarship Council, CSC）奖学金硕士留学生。和大多数留学生一样，适应气候和语言是他面临的第一关。陈儒决回忆起初来东北林业大学时的感受：“因为我是中文项目生，国际学院的老师总是告诉我，尽量用汉语与人交流，有助于我快速融入这里。”

In 2013, Chen became the first master's student on a China Scholarship Council (CSC) scholarship to be admitted by Northeast Forestry University. Like most international students, adapting to the local



climate and learning Chinese were the first hurdles he had to overcome. Recalling his initial experience at Northeast Forestry University, he said, “I was in the Chinese program. Therefore, my teachers at the International School encouraged me to communicate in Chinese as much as possible, which helped me assimilate quickly.”

2016年7月，中国教育部出台了《推进共建“一带一路”教育行动》。中国与沿线国家在人才培养、留学交流等方面的良好进展，为陈儒决进一步来华深造提供了良机。硕士毕业后，陈儒决在导师的建议下继续在母校读博。“真的感谢”是陈儒决在采访中表达最多的话，“感谢中国的来华留学政策为我提供了如此难得的机会，感谢我中国的老师和同学们，他们总是像对待家人一样对待我这样来自遥远地方的陌生人，让我感到温暖。”

In July 2016, the Chinese Ministry of Education launched the “Education Activities for Promoting the Joint Construction of the Belt and Road.” Since then, significant progress has been made by China and her partnership countries in terms of talent cultivation, giving a boost to exchange study programs such as the one that benefited Chen. After completing his master’s degree, Chen decided to pursue a Ph.D. at his alma mater on the recommendation of his advisor. “I am truly grateful” is what he mentioned the most during his interview. “China’s study abroad policy has given me this precious opportunity, for that I am grateful. I thank my Chinese teachers and classmates who always treated me like family, even though I came from a distant place. They made me feel warm.”



## 让汉语成为实现自我价值的平台

### From Chinese Learning to Self-Fulfillment

回到越南后，陈儒决计划自己创业，开办汉语培训班。“一方面，是‘一带一路’倡议让我看到了这个行业的前景；另一方面，我想兑现自己对老师们的承诺——成为一个真正的中越文化交流使者。”陈儒决说，“不能白学，要让汉语成为实现自我价值的平台。”

After returning to Vietnam, Chen decided to start his own business and open Chinese language training classes. “To begin with, the launching of the BRI has made me see the prospects in this industry; in addition, I want to fulfill my commitment to my teachers, that is, to become a true cultural ambassador bridging China and Vietnam.” Chen said, “I cannot squander what I have learned. I want to make Chinese learning a way that leads to self-fulfillment.”

这样的想法愈发强烈。很快，陈儒决成立了越南时代国际教育公司，“汉语推广者”是他给自己的新定位。开设汉语培训班，不仅仅涉及语言教学，从招生到教学效果、家长咨询，陈儒决事事都亲力亲为。“做这个行业要怀敬畏之心，也唯有亲身投入，才能体会此间的意义和艰辛。”陈儒决感慨道。

This idea grew stronger. Soon, Chen established the Vietnam Times International Education Company, and he gave himself a new role as a “promoter of Chinese language.” He not only taught the courses, but also personally participated in every step along the way, from the enrollment of students, the evaluation of teaching effectiveness, and the consultative meetings with parents. “To work in this industry, one must have a sense of awe. Only by personally getting involved can one truly understand its significance,” Chen said.



## 陈儒决眼中的 “一带一路”倡议 BRI in His Eyes

公司成立四年来，已经与越南两所大型国际学校联合开发了高中汉语课程：包括1—12年级的汉语教学计划制订、汉语教材编写、视频学习资料制作等。截至2023年，陈儒决的培训班里有2 000余名越南学生通过了相应等级的HSK考试（汉语水平考试）。与此同时，陈儒决也会鼓励优秀的越南学生申请到中国高等院校攻读学位。这十年里，陈儒决觉得自己就像陀螺一样高速旋转着往前走，也遇到过几次不得不停下来反思的波折。他说：“之所以一直坚持，是源于对汉语教育的热爱。”

Over the past four years since the company was established, Chen has collaborated with two large international schools in Vietnam in developing high school Chinese courses, including the making of Chinese teaching plans for grades 1–12, Chinese textbook writing, and the production of video learning materials. By 2023, more than 2,000 Vietnamese students in Chen’s classes have passed the HSK (Chinese Proficiency Test). At the same time, he encourages outstanding Vietnamese students to apply for undergraduate programs at Chinese universities. Looking back on these ten years, Chen compared himself to a spinning top, moving fast and forward, but also having to stop occasionally because of setbacks. He said, “What drives me to persist all along is my love for Chinese teaching.”

“幸运的是，‘一带一路’倡议在很多方面助推着我前进。中国高校在‘一带一路’国家的人才招收、培养方面的政策，为我的学生们提供了优质的留学机会，也搭建了很多中越青年开展学术和文化活动交流的平台，这是在海外营造更蓬勃的汉语教育生态最需要的能量。”陈儒决感叹道，“我和同事们感受到‘连接’的重要性——人类的命运是相连的，这件事很难被描述或量化，就像母校的老师给予我的那样，我同样愿意用自己的能力，让中国与越南相连。”

“I am fortunate, because the BRI has been pushing me forward in many aspects. The policies of Chinese universities regarding the recruitment and cultivation of talents from BRI countries have provided my students with excellent opportunities to study abroad and created platforms for academic and cultural exchanges between Chinese and Vietnamese youth. This is the energy needed to create a more vibrant Chinese language education ecosystem overseas,” Chen said. “My colleagues and I feel the importance of connectivity — the fate of humanity is interconnected. Although it is difficult to describe or quantify, I have experienced it thanks to my teachers at my alma mater, and I am willing to use my abilities to pass it on so as to connect China and Vietnam.”

令人鼓舞的是，这种连接的智慧，包含着理性、善意和不断向上的劲头，如同世界风云中的熊熊篝火，照亮了“一带一路”沿线国家中每一个摸索向前的身影。

It is heartening to see that this kind of connectivity, which is backed by rationality, goodwill, and a constant drive to move forward, is like a roaring bonfire, illuminating the road ahead for everyone along the BRI route. ❷



## 2023年世界中文大会“孔子学院的未来发展”论坛在京举办

### The Future Development of Confucius Institute Forum of the 2023 World Chinese Language Conference Opens in Beijing

作者：中国国际中文教育基金会 Chinese International Education Foundation

翻译：李睿 Li Rui

2023年12月7—8日，世界中文大会期间，由中国国际中文教育基金会主办的“孔子学院的未来发展”论坛在北京国家会议中心举行。孔子学院中外合作机构代表、孔子学院中外方院长、企业代表、媒体代表、中外来宾千余人齐聚一堂，共同探讨孔子学院的未来发展。

During the World Chinese Language Conference held on December 7–8, 2023, the Chinese International Education Foundation (CIEF) hosted the Future Development of Confucius Institute Forum at the China National Convention Center in Beijing. The event attracted over a thousand participants, including

representatives of partner institutions of Confucius Institutes, Chinese and foreign directors of Confucius Institutes, corporate delegates, members of the media, and guests from around the globe. Together, they explored and discussed the future development of Confucius Institutes.



中外语言交流合作中心主任  
马箭飞  
Ma Jianfei, Director General  
of CLEC



中国国际中文教育基金会副秘书长  
张君丽  
Zhang Junli, Deputy Secretary-  
General of CIEF



中国国际中文教育基金会新任副理  
事长、北京语言大学校长 段鹏  
Duan Peng, the newly  
appointed Vice President of  
CIEF and President of BLCU



孔子学院全球发展高级顾问、新  
西兰前驻华大使 包逸之 (Tony  
Browne)  
Tony Browne, the senior  
consultant on Confucius  
Institute global development  
and former New Zealand  
Ambassador to China

中外语言交流合作中心主任马箭飞出席主论坛并发言，他表示，作为全球最大的双向交流合作平台，孔子学院属于世界，更服务于世界，使得中外教育、学术与人文的联系更加务实，教育开放进一步扩大，顺应了深化国际理解、促进文明互鉴的实际需求。主论坛由中国国际中文教育基金会副秘书长张君丽主持。

Ma Jianfei, Director General of the Center for Language Education and Cooperation (CLEC), attended the forum and delivered a speech. He emphasized that Confucius Institutes, being the world's largest platform for mutual exchange and cooperation, belong to and serve the entire world. They play a crucial role in fostering practical connections between Chinese and international education, academia, and culture. This commitment to openness in education aligns with the growing necessity to enhance international understanding and encourage cross-cultural exchange. The forum was moderated by Zhang Junli, Deputy Secretary-General of CIEF.

中国国际中文教育基金会新任副理事长、北京语言大学校长段鹏在欢迎致辞中表示，孔子学院不仅在世界范围内开展中文教育，也为世界各国人民提供了解中国文化、深化中外友谊的平

台。在未来，基金会将与各中外合作机构和外部合作伙伴一起，推动孔子学院的国际化与创新化发展。孔子学院全球发展高级顾问、新西兰前驻华大使包逸之指出，如今许多大学都应该寻求建立孔子学院或与孔子学院续签合作协议，这是因为加强对中国的了解符合各国当下的利益。北京外国语大学博士生、来自尼日利亚的李明诚作为学员代表回顾了自己在孔子学院的学习经历，他说，汉语作为一门重要的国际语言，已经成为推动不同国家和民族相互理解、促进和平发展的纽带。

In his welcoming address, Duan Peng, the newly appointed Vice President of CIEF and President of Beijing Language and Culture University (BLCU), emphasized that Confucius Institutes not only offer Chinese language education worldwide but also serve as a platform for people from diverse backgrounds to explore Chinese culture and cultivate international friendships. Looking ahead, CIEF is committed to collaborating with a wide range of Chinese and international institutions, as well as external partners, to enhance the global presence and innovative initiatives of Confucius Institutes. Tony Browne, a senior consultant on Confucius Institute global development and former New Zealand Ambassador to China, underscored the

importance for many universities to consider establishing new Confucius Institutes or renewing their cooperation agreements, because gaining a deeper understanding of China aligns with the current interests of numerous countries. Representing the student community, Uzodinma Chinenye Gerlof, a doctoral student from Nigeria at Beijing Foreign Studies University, shared his own learning experience at the Confucius Institute. He stressed that Chinese, as a pivotal international language, plays a crucial role in bridging mutual understanding among nations and peoples and fostering peaceful development.

中国国际中文教育基金会副理事长、秘书长赵灵山回顾了过去孔子学院品牌运作的转型：孔子学院是一个“中国倡议、全球响应、世界共赢”的项目，其品牌化发展有着稳固的国际关系基础、广泛的组织合作基础、有效的内涵质量基础和可靠的实际需求基础，在中外教育合作与交流中扮演着基础性、全局性和先导性的角色。目前，孔子学院已经吸引了学术教育、中医教育、农业教育、铁路机电教育等其他专业，实现联合发展。

Zhao Lingshan, Vice President and Secretary-General of CIEF, reflected on the evolution of the Confucius Institute brand over the years in his speech. He described the Confucius Institutes as a project that embodies the “Chinese initiative, global response, and a win-win solution for the world.” The development of this brand is firmly rooted in international relationships, extensive organizational collaboration, the delivery of high-quality content, and real practical needs. It plays a fundamental, all-encompassing, and pioneering role in promoting educational cooperation and exchange between China and foreign nations. Presently, the Confucius Institutes have expanded their reach into academic education, traditional Chinese medicine education, agricultural education, railway

mechanical and electrical engineering education, and various other fields and achieved synergistic development.

赵灵山秘书长表示，当下孔子学院的建设与运作有着光明的前途，同时也面临着巨大的挑战，这需要各方集思广益、精诚合作，从语言入手，用文化交融，促民心相通，在孔子学院的建设中思考品牌的传承与发展。

Secretary-General Zhao Lingshan emphasized that while the development and operation of Confucius Institutes hold a promising future, they also confront significant challenges. Addressing these challenges requires the collective wisdom and close cooperation of all stakeholders involved, starting with language learning, and using cultural integration to foster closer people-to-people ties. It is important to consider how to preserve and develop this brand during its ongoing development.



中国国际中文教育基金会  
副理事长、秘书长赵灵山  
Zhao Lingshan, Vice  
President and Secretary-  
General of CIEF

本次论坛还设有三个分论坛，分别围绕三个不同议题展开：“加强联通，促进孔子学院协同发展”，强调在尊重各自地区的特点和需求、理解不同文化的基础上，寻求和拓展合作的新途径。“孔子学院的数字化发展与资源共享”，已经成为孔子学院事业发展的必选项，孔子学院的未来将得益于更多务实数字化解决方案。“加强特色发展，提升孔子学院品牌影响力”，是孔子学院的新课题。来自15个国家的27位专家学者围绕这些议题各自分享经验成果，为孔子学院的未来建设建言献策。

The forum included three sub-forums, each focusing on a specific theme. Sub-forum 1, titled “Enhancing Connectivity to Promote Coordinated Development of Confucius Institutes,” emphasized the importance of

exploring new avenues for collaboration while respecting the unique characteristics and needs of different regions, as well as fostering cross-cultural understanding. Sub-forum 2, “Digital Development and Resource Sharing of Confucius Institutes,” highlighted the critical role that digital solutions play in the ongoing development of Confucius Institutes. Sub-forum 3, “Enhancing Characteristic Development to Increase Influence of the Confucius Institute Brand,” addressed the new branding challenges facing Confucius Institutes. A total of 27 experts and scholars from 15 different countries shared their experiences related to these topics, providing valuable insights for the future development of Confucius Institutes. 📌





## 《孔子学院》征稿函

《孔子学院》由中国国际中文教育基金会主办、上海外国语大学协办，拥有标准国际连续出版物刊号（ISSN）和中国国内统一刊号（CN），本刊为双月刊，有中英、中法、中西、中俄、中德、中意、中葡、中阿、中泰、中韩、中日 11 个中外文对照版，面向全球发行。

《孔子学院》设有“文化视窗”“汉语学习”“当代中国”和“孔院链接”栏目。“文化视窗”着重介绍中国不同地区风俗民情、特色文化和非遗（物质）文化传承等；“当代中国”旨在展示当地的最新发展，呈现中国百姓的日常生活、流行与时尚。2024 年拟依序介绍山东省、湖北省、浙江省、甘肃省、内蒙古自治区和福建省。“汉语学习”关注国际中文教与学的方方面面；“孔院链接”以汉语教师和学习者为主，聆听他们汉语教与学的故事。

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2. 文字简洁，突出叙事性、趣味性和文化性，字数以 800 - 2500 为宜，中文、外文、中外文对照皆可。
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《孔子学院》编辑部



## Call for Articles

*Confucius Institute* is a bimonthly journal published jointly by the Chinese International Education Foundation (CIEF) and Shanghai International Studies University (SISU) for global distribution. Each issue comes in 11 bilingual editions, including Chinese-English, Chinese-French, Chinese-Spanish, Chinese-Russian, Chinese-German, Chinese-Italian, Chinese-Portuguese, Chinese-Arabic, Chinese-Thai, Chinese-Korean, and Chinese-Japanese.

We run regular columns — “**Cultural Horizons**” “**Learning Chinese**” “**China Now**” and “**Confucius Institute Links**” — in each issue. “Cultural Horizons” introduces the customs, cultures, and intangible cultural heritages of diverse Chinese regions. “China Now” showcases the latest developments in China, portraying the lives, trends, and fashions of the Chinese people. In 2024, we will sequentially highlight **Shandong Province, Hubei Province, Zhejiang Province, Gansu Province, Inner Mongolia Autonomous Region, and Fujian Province**. “Learning Chinese” covers various aspects of international Chinese language education. “Confucius Institute Links” features stories of Chinese language teachers and learners in teaching and learning the language.

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3. The language of writing can be either Chinese, your native language, or both, with a word count between 800 and 2,500 words.
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