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# 曾侯乙编钟

The Chime Bells in the Tomb of the Marquis Yi



## 褐土之谜

### The Mystery of the Brown Soil

随州市位于湖北省中北部，省会武汉市西北方155公里处。1977年，随州的一处空军修理所准备在城关西北郊的一处丘陵地带建造营房。9月正式动工时，修理所副所长王家贵发现推土机下的泥土有些异样，中间的软土好似人为回填过。现场挖土方的施工人员挖到几块已腐朽成黑褐色的旧铜，随后就拿到废品回收站卖了。得知此事后，王家贵紧急召集大家，要求凡是挖到旧铜、铁、瓷器等，都一定要交到部队里。他强调：“这都是文物，任何人都不能拿走，拿走就是犯罪！”几天后，在离这片褐土东南面不远处，又相继挖出了四件旧铜器。

Suizhou is located in the central-northern part of Hubei Province, 155 kilometers northwest of the provincial capital, Wuhan. In 1977, an air force repair shop in Suizhou was preparing to build barracks in a hilly area in the northwest outskirts of the city. In September, when construction officially began, the deputy director of the repair shop, Wang Jiagui, noticed something unusual in the soil beneath the bulldozer. The soft soil in the middle seemed to have been artificially filled in. It turned out that the construction workers on site had dug up several pieces of old copper that decayed into a dark brown color and sold them to a scrapyard. Upon learning of this, Wang Jiagui urgently convened a meeting and demanded that anyone who dug up old copper, iron, porcelain, or anything similar must turn it in to the military. He emphasized, “These are all cultural relics, and no one can take them away. Hoarding them is a crime!” A few days later, not far southeast of this brown soil area, four more old bronze artifacts were excavated one after another.

王家贵愈发觉得事有蹊跷，便先后两次把情况汇报给随县文化馆，但因现场勘查判定依据不足，两次上报后都无处理结果，“褐土之谜”一直未能解开。

Wang Jiagui's suspicions grew, and he reported the situation to the Suixian County Cultural Center twice. Unfortunately, due to a lack of substantial evidence at the excavation site, both reports yielded no results, leaving the “mystery” of the brown soil unresolved.



## 曙光初现

### Hope Dawns

1978年春节过后，当推土机推去颜色交错的红砂岩和青灰土，施工人员发现了一块长1.4米、宽1米的芝麻灰色花岗岩大石板，随即在附近又发现了好几块同类型的石板——这下施工现场热闹起来，显然这些石板是人为铺设的。于是，王家贵三访随县文化馆，终于请来了“诸葛亮”——副馆长王世振。王世振来到现场勘查后，分析认为，此处具备墓地条件：有墓坑，坑壁清晰，且有经过夯实的填土。但因墓坑太大又不规则，当时他也不敢妄下结论。随后，他将情况上报上级文化部门。经省考古专家的勘测与发掘，褐土之谜终于解开，曾侯乙墓也终于被揭开神秘面纱，展现在世人面前！

Shortly after the end of the Chinese New Year celebrations in 1978, while bulldozers were clearing away a mixture of red sandstone and grayish-blue soil, construction workers stumbled upon a massive slab of sesame-gray granite, measuring 1.4 meters in length and 1 meter in width. They soon discovered several more similar slabs nearby, all clearly indicating human craftsmanship. The construction site buzzed with excitement as it became evident that these slabs were intentionally placed. At this point, Wang Jiagui made the third visit to the Suixian County Cultural Center, eventually persuading Deputy Director Wang Shizhen, the museum's most learned scholar, to assess the situation. After Wang Shizhen's thorough survey of the site, he surmised that it possessed the characteristics of a burial site. He noted the presence of tomb pits with distinct walls and compacted earth within them. However, owing to the irregular and substantial size of the tomb pit, he refrained from drawing premature conclusions. Subsequently, he reported the situation to higher cultural authorities, leading to an investigation and excavation carried out by provincial archaeological experts. Finally, the enigma of the brown soil was unraveled, revealing the Tomb of Marquis Yi of Zeng State to the world.

## 一钟双音

### The Chime Bell with Dual Sounds

两个月后，墓坑里的积水几近抽净，曾侯乙编钟露出水面，震惊考古界。整套编钟由制式不同的钮钟、甬钟和钲钟组成，共65件。青铜钟大小渐次，相编而成，分为三层八组，悬挂在呈曲尺形的彩绘铜、木结构的钟架上；而支撑这座“庞然大物”的仅仅是六个青铜武士和八根小圆柱。这是中国现存规模最大、重量最重、音乐性能最好的一套编钟，堪称“编钟之王”。

Two months later, as the water in the tomb pit gradually receded, the chime bells made a stunning appearance, sending shockwaves through the world of archaeology. This extraordinary set of bells comprises 65 pieces, including Niu bells, Yong bells, and Bo bells, each with a unique shape and size. These bronze bells, organized in descending order of size into three tiers and eight groups, are suspended from a curved wooden frame adorned with painted bronze decorations. Surprisingly, this monumental

ensemble is supported by merely six bronze warrior statues and eight slender columns. It stands as the largest, heaviest, and most sonorous set of chime bells in all of China, rightfully earning the title of the “King of Chime Bells.”

曾侯乙编钟最为神奇的地方是其“一钟双音”：按照钟体上的标音铭文所示，分别敲击钟的正鼓部和侧鼓部，同一件钟可以发出两个不同的乐音，而且两个乐音之间呈三度的和谐音程关系。比如，中层三组第五号钟，其正鼓部标音为“羽”，侧鼓部标音为“宫”，意思是分别敲击，就可以发出la和do的音。

What truly distinguishes these bells is their unique dual sounds: based on inscriptions on the bells, ringing the front and the side of each bell produces two distinct musical sounds with three degrees' interval between them. Take the fifth bell in



the middle tier for example: its front section bears the inscription 羽, while the side section is marked with 宫, indicating that they give off the musical notes “la” and “do” respectively.

那么，这“一钟双音”的奥秘究竟是什么呢？《梦溪笔谈》中有记载，先秦时期“古乐钟皆扁，如合瓦”。所谓“合瓦”，是说钟的形状如两片瓦合在一起。当敲打这种合瓦形钟体时，钟体两侧的棱部进入振动状态会对钟声起到阻尼作用，也可以避免编钟所发乐声过长而相互干扰。敲击同一编钟的不同部位时，就出现了一钟双音现象。

What exactly produces the dual sounds of these bells? The *Dream Pool Essays* reveal that before the pre-Qin period, ancient musical bells were “shaped flat like two fused tiles.” This term describes their shape as two semicircular tiles joined together. Striking these bells causes the edges on both sides to vibrate, which dampens the sound and prevents interference between different tones when struck at various points. This unique structural feature is what enables the bells to produce their distinctive dual sounds.

编钟的音色也受其材质的影响。曾侯乙编钟的青铜合金经检测为锡青铜，并含少量的铅。研究表明，不同金属的配比会影响编钟的音色。含锡量为13%~16%，音色就会浑厚丰满，而曾侯乙编钟的含锡量是13%左右，使得音色恰到好处、悦耳动听。此外，含铅量过大，就会对音色产生不良影响。曾侯乙编钟的含铅量为1.2%~3%，既保持了钟声的衰减速度以适应演奏的需要，又保持了音色的和谐。

Furthermore, the material of a chime bell significantly influences its tone. The alloy used in these bells has been analyzed as tin bronze with a minor trace of lead. Research show that the ratio of different metals can affect the tone of chime bells. With a tin content ranging from 13% to 16%, the bells produce a rich and resonant tone, while a tin content of approximately 13% results in a tone that is perfectly balanced and pleasing to the ear. Additionally, an excess of lead content can negatively impact the tone quality. The lead content of the chime bells in the Tomb of Marquis Yi, which ranges from 1.2% to 3%, not only maintains the desired decay rate of their sounds but also preserves the overall harmony of the tones.



要使一件钟发出两个不同的乐音，并且保持三度的音程关系，除了合瓦形的钟体，还需要技术上的调音和调律。曾侯乙编钟的钟体内壁上有凸起的音堦（yuán）和凹陷的音隧，并且大多经过了研磨和刮削，这些便是当年工匠们留下的调音、调律的痕迹。一钟双音是中国乐器的伟大发明，它诞生于青铜和火焰之中，植根于文明，成熟于礼乐。这是古人几千年来不断探寻钟铃乐器发音规律、磨炼铸钟技术的结果。

Achieving two distinct musical notes from a single bell while maintaining three degrees of interval in between is not solely attributed to the bell's fused tile shape; it also necessitates meticulous technical tuning and tempering. Inside the body of each bell, one can find raised sound platforms and recessed sound tunnels, many of which bear the marks of grinding and scraping. These are the telltale signs left by skilled artisans during the tuning and tempering process. These dual-tone bells represent a magnificent invention in Chinese musical instruments. It was born from the elements of bronze and fire, rooted in ancient civilization, and refined through the medium of ritual music. This remarkable innovation is the culmination of millennia of exploration into the principles of bell sound production and the mastery of bell-casting technology by Chinese ancestors.



## 千古绝响

### Echoes Through the Ages

曾侯乙编钟自出土以来，仅公演三次。

Since the discovery of these chime bells from the Tomb of Marquis Yi, they have graced the public with their melodies on just three occasions.

出土后三个月，经复原组装、保护处理后，曾侯乙编钟以《东方红》为开篇，第一次向世人发出它那雄浑的千古绝响。

Their grand debut took place a mere three months following their excavation and restoration, when they were used in the beginning section of the song "The East is Red."

中华人民共和国成立30周年之际，在北京举办的“湖北随县曾侯乙墓出土文物展览”上，曾侯乙编钟原件

展出并现场演奏，这是它第一次且唯一一次离开湖北省博物馆，也是它的第二次奏响。

To mark the 30th anniversary of the founding of the People's Republic of China, an exhibition was held in Beijing to display the artifacts from the Tomb of Marquis Yi. On this occasion, the bells were showcased and played live. This marked not only their second appearance but also their sole departure from the Hubei Provincial Museum.

1997年香港回归，在中英政府的香港交接仪式现场，来自世界各地的数千名嘉宾欣赏了由著名音乐家谭盾创作并指挥、用曾侯乙编钟原件采音录制的《交响曲1997：天·地·人》。曾侯乙编钟第三次向世人展现了它的无穷魅力。

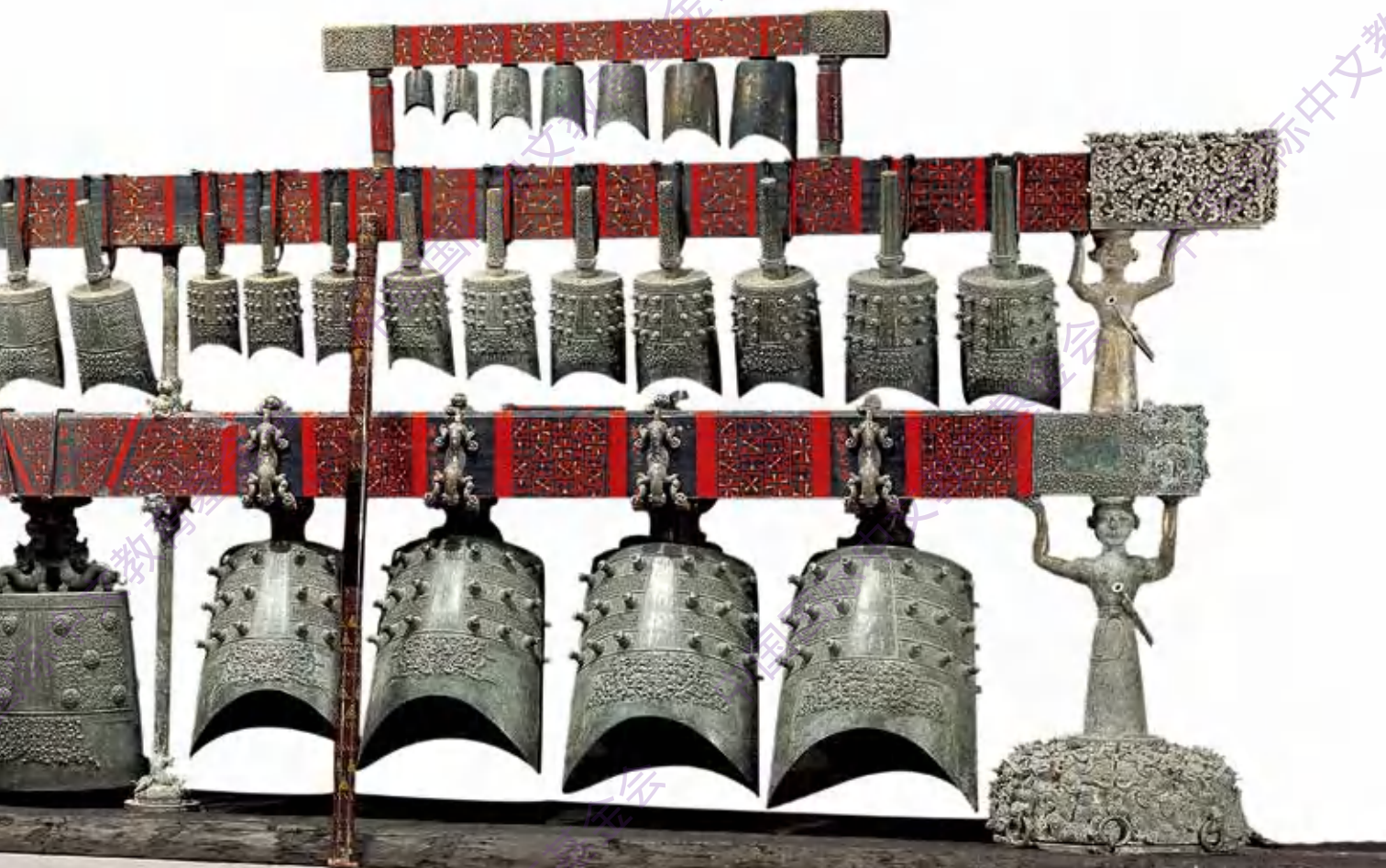




In 1997, during the historic handover ceremony of Hong Kong from Britain to China, thousands of distinguished guests from around the globe had the privilege of enjoying “Symphony 1997: Heaven, Earth, Mankind,” composed and conducted by the renowned musician Tan Dun. In this performance, the chime bells were used for recording, revealing their allure to the world for the third time.

与现代钢琴相比，整套曾侯乙编钟的音域跨五个半八度，中心音域内12个半音齐备，可以用来演奏古今中外名曲。时至今日，湖北省博物馆利用曾侯乙编钟复制件，仍延续着那来自千年前的动听音韵。

Compared to modern pianos, the chime bells in the Tomb of Marquis Yi make all the 12 semitones in five and a half octaves within the central range, allowing them to perform famous music from different times and places. Today, the Hubei Provincial Museum continues to reproduce these iconic bells, preserving and carrying forward the enchanting melodies of a bygone era. 🎵







# 洪湖凤舟

## Honghu Phoenix Boats

作者：张国浩 Zhang Guohao

翻译：汤敏 Tang Min

端午节的龙舟竞渡是我国最具影响力的民俗盛事之一。近年来，学术研究与田野实地考察发现，湖北洪湖端午节的凤舟竞渡有着与龙舟竞渡同样出彩的表现。1600多年前，南朝时期《荆楚岁时记》所记载的飞凫（fú）舟表演，至今仍以凤舟竞渡的名义在传承发展，尤其是洪湖地区内荆河两岸流传至今的“东龙西凤”竞渡，堪称端午竞渡文化的“活化石”。

It is well known to us that dragon boat racing during the Duanwu Festival is one of the most participated and popular folk events in China. In recent years, however, academic research and field investigations have revealed that phoenix boat racing during the Duanwu Festival holds equal importance and allure in Honghu City, Hubei Province. It was recorded, in the *Jing-Chu Suishi Ji*, a book on seasonal activities and customs from the Jing-Chu region over 1,600 years ago during the Southern Dynasty, that people staged flying-bird boat races during the festival. This ancient tradition has persisted and transformed into the modern-day phoenix boat racing. Particularly, along the Jing River in the Honghu region, the dragon boat race along the east

bank and the phoenix boat race along the west bank are considered “living fossils,” preserving the rich boat-racing culture during the Duanwu Festival.

每年端午节，洪湖人都会在家门前挂上艾蒿、菖蒲等辟邪驱疫的草药。乡民们在享用雄黄酒、粽子、盐蛋、包子后，会在孩童们的脸上抹雄黄，扶老携幼一同去新堤观看凤舟竞渡。

Every year during the Duanwu Festival, the local people of Honghu hang silvery wormwood, calamus, and other herbs on their gates to ward off evil spirits and diseases. After enjoying realgar wine, *zongzi* (sticky rice dumplings), salted eggs, and steamed buns, the villagers apply realgar on their children's faces, and the entire family heads for the Xindi Area to watch the phoenix boat race.

相传，洪湖凤舟的习俗与清朝时期的西太后慈禧有关。清光绪十四年（公元1888年），在新堤镇的元宵花灯会上，内荆河东岸的龙灯以其精湛技艺力压群雄，河西岸的凤灯则以其资历雄厚自傲。当时，新堤元宵灯会将凤灯摆在龙灯之后，有人将此事奏报朝廷，慈禧太后听闻大怒。



Legend has it that the origin of the phoenix boat race is linked to Empress Dowager Cixi, commonly known as the “West Empress Dowager.” In the 14th year (1888 AD) of Emperor Guangxu’s reign, a Lantern Festival was held in the ancient town of Xindi. While the dragon lanterns from the east bank of Neijing River stood out with their exquisite craftsmanship, the ones from the west bank impressed the audience with a sense of luxury through their lavish materials. However, the dragon lanterns were staged in front of the phoenix lanterns. Empress Dowager Cixi was outraged when this was reported to the imperial court.

端午节临近，当地官员紧急召集商会头面人物，磋商竞渡事宜。有人提出，新堤既有凤灯之祸，为何不可行凤舟之福呢？大家听后，觉得很有道理，于是决定：“我们就借西太后的‘西’字之名，让西岸划凤舟。”比赛当天，太后的女使将从宫廷带来的黄绶系在凤舟的凤头上，以警示凤舟不能输。最终，女使带着满意的结果回京复命，“龙舟不准胜凤舟”的习俗就此流传下来。

As the Duanwu Festival approached, local officials convened an urgent meeting with major figures in the business community to discuss the boat racing event. Some suggested making up for the previous mistake by introducing a new celebratory event in the form of phoenix boat racing, a proposal warmly accepted by the attendees. It was decided that the phoenix boat race would take place along the west bank, as a homage to the West Empress Dowager. On the day of the event, Empress Dowager’s female envoy brought yellow silk from the imperial palace, tying it to the phoenix’s head as a signal that the phoenix boat must emerge victorious. Ultimately, the envoy returned to the capital city of Beijing with a result that satisfied the Empress Dowager. Since then, the custom of “phoenix boat beating the dragon boat in the racing game” has been passed down.

至今，端午节新堤东岸划龙舟、西岸划凤舟的习俗已延续100多年。划凤舟是洪湖水乡人民主要的文化娱乐活动，其起源可能与官府的强制推行有关，但楚人崇凤的习俗也是群众愿意接受的重要原因。楚人崇凤，由来已久，洪湖作为荆楚文化的发源地之一，就更是如此：建筑物、民俗民谣、生活用品和婚丧嫁娶等，随处可见凤的情影。洪湖凤舟的出现更突显了凤在洪湖人民心目中的地位。

With over a century of tradition in rowing dragon boats along the east bank and phoenix boats along the west bank, phoenix boat racing has evolved into a major cultural and entertainment activity for the people of Honghu. While the emergence of this event may be linked to the authorities’ mandatory enforcement, the local people’s reverence for the phoenix also contributes to its popularity. The Chu region has long honored a tradition of revering the phoenix, and this is particularly true in Honghu, a cradle of the Chu culture. The image of the phoenix can be seen everywhere: from buildings, folk songs, and customs to daily items, weddings, and funerals. The phoenix boat racing further highlights the significance of the phoenix in the hearts of Honghu people.

根据《山海经》的描述：“丹穴之山，有鸟焉，其状如鸡，五采而文，名曰凤皇……见则天下安宁。”最初的设计者依据其中“状如鸡”的记载，确定了凤舟的形态。凤舟初为红色，后改为象征君权的黄色。凤头高1米，用黄绶缠裹。凤尾是用绢布、孔雀尾毛制成的五彩色条。中舱竖有2米高的方斗，斗上插一束柳枝，传说是作辟邪用，斗下安放锣鼓。27对橈（náo）子依次排后，头橈、二橈、三橈略大，其后的橈略小。踩头者左手扶凤头，右手舞黄旗，指挥凤舟前进。





According to the *Classic of Mountains and Seas*, “there was a bird residing in the Danxue Mountain that took the shape of a rooster. Its feathers were colorful with patterns resembling Chinese characters. It is named Feng Huang (Phoenix)... The appearance of this creature symbolizes peace and stability in the world.” The documented resemblance to a rooster served as the inspiration for the initial designers of the boat. Phoenix boats were first designed to be red, but the color was later changed to yellow, symbolizing imperial power. The phoenix head, wrapped in yellow silk, stands at a height of one meter. The phoenix tail comprises colorful strips of silk fabrics and peacock feathers. In the center of the boat, a two-meter-tall square container holds a bundle of willow branches on top to ward off ill luck, with drums positioned just below. Behind the drums are 27 pairs of paddles, with the first three pairs slightly larger than the rest. The team leader holds the phoenix head with the left hand and waves a yellow flag with the right hand, guiding the phoenix boat forward.

现在的洪湖凤舟造型精美、装扮靓丽，凤头形似鸡，舟尾形似孔雀开屏；舟身长27.8米，宽1.4米，有舱口31个、橹子27对。船上全员身着黄褂，共59人：踩头1人，中舱指挥1人，锣鼓手2人，棹手1人，橹手54人。

Today, the Honghu phoenix boats are more exquisitely designed and splendidly decorated, featuring a rooster-like head, and a tail that resembles a peacock in full display. The boat measures 27.8 meters in length and 1.4 meters in width, equipped with 31 drainage devices and 27 pairs of paddles. The crew, comprising 59 members, all wear yellow attire: one leads at the front, another directs in the middle, accompanied by two drummers, a direction-leading paddler, and 54 paddlers.

在凤舟下水前，要燃放鞭炮、化纸烧香，以示庆祝和祈福。职业祭祀人为凤舟开光祭祀，用鸡血点凤头，画桃符压凤冠，以示求保一方平安。凤舟还巢时，凤头会回望，上岸前人们也要烧香放鞭，名曰“收水”，寓意收纳吉祥和福气。久而久之，这些仪式逐渐转变为楚地民俗。

Before the boats set sail, people set off firecrackers, burn paper sacrifices, and light incense to celebrate and seek blessings. Professional ritual

practitioners conduct a blessing ritual for the phoenix boat, praying for peace in the region. This tradition includes applying chicken blood to the phoenix head and affixing a lucky talisman to the phoenix crown. Before the boat's return to the land, it is oriented in a specific direction, allowing the phoenix head to face backward. Upon landing, people engage in the *shoushui* event, marked by burning incense and setting off firecrackers once again. This symbolic act represents the gathering of good fortune and blessings. Over time, these rituals have gradually become integral parts of the local folk customs in the Chu region.



1989年以来，洪湖已举办四次凤舟节。1991年，在“洪湖市荷花节”中，洪湖凤舟荣获金杯；此后，在荆州、仙桃等地举办的百次赛事中，洪湖凤舟也获得无数殊荣。2007年，洪湖凤舟的图片北上俄罗斯参加“中国年”民俗图片展，吸人眼球。2009年，洪湖凤舟的凤头凤尾图南下中国澳门参加民俗展，艳惊四座。同年，洪湖凤舟的照片被选入联合国教科文组织《人类非物质文化遗产》。





化遗产代表作名录》端午节项目图册中。2011年6月，洪湖凤舟被列入湖北省非物质文化遗产名录。

Since 1989, Honghu has hosted four Phoenix Boat Festivals. In 1991, the Honghu phoenix boat won the golden prize in the Honghu Lotus Festival. Since then, it has received numerous honors at various events held in places like Jingzhou and Xiantao. In 2007, images of the Honghu phoenix boat attracted visitors' attention at the "Chinese Year — Folk Tradition Images Exhibition" held in Russia. Two years later in 2009, pictures of the Honghu phoenix boat stunned the audience at a folk tradition exhibition in Macao, China. In the same year, the pictures are included in the Duanwu Festival Album, a program under UNESCO's Representative List of the Intangible Cultural Heritage of Humanity Project. In June 2011, the Honghu phoenix boat was officially included in the Hubei Provincial List of Intangible Cultural Heritage.

作为端午文化多样性的组成部分，洪湖凤舟改变了人们对于端午竞渡中只有龙舟竞渡的认知，承载了久远而丰富的地域文化信息，它凝聚了历史，经历了沧桑，演变为一种文化符号和历史记忆。

The Honghu phoenix boat is a significant component of the Duanwu Festival culture, which challenges people's perception that the festival is solely about dragon boat races. It carries and reflects the ancient and rich regional culture. Through the vicissitudes of history, it has gradually evolved into a cultural symbol that tells unforgettable tales from history. 📖

供图 / 张国浩





# 守护神农架

## The Conservation of Shennongjia

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神农架地处湖北省西北部，被誉为“地球之肺”，是世界上罕见的原始森林之一，也是中国首个被联合国教科文组织人与生物圈自然保护区、世界地质公园、世界遗产三大保护制度共同录入名录的遗产地。神农架宛如一幅绝美的水墨画卷，虽经历了开发、再开发及再利用，但所幸，今天我们依然留住了它那最耀眼的底色——绿色，使它成为绚烂多姿的原生态旅游胜地。

Located in the northwest of Hubei Province, Shennongjia, one of the rare primitive forests in the world, is hailed as the “Lungs of the Earth.” It is also the first heritage site in China to be concurrently listed in three major protection systems: the UNESCO’s Man and Biosphere Reserve Programme, the Global Geoparks Network, and the World Heritage Site. The scenery there resembles a stunning Chinese ink painting. Despite several rounds of development and exploitation, fortunately, today we still retain its most enchanting base color — green, making it a splendid and diverse destination for eco-tourism.





## 粗犷开发利用之“殇”

### The Tragedy of Ill-Planned Development and Exploitation

相传，华夏始祖之一的炎帝神农氏在此地采尝百草时，曾架木为梯以助攀援、架木为屋以避风寒、架木为坛跨鹤升天，神农架由此得名。千百年来，人们依靠神农架的丰饶物产养家糊口，生生不息。神农架山峦叠嶂，沟壑纵横，河谷险峻，地貌复杂，在20世纪50年代之前未曾经历大规模的开发和利用。

According to legend, one of the forefathers of Chinese civilization, the Yan Emperor Shennong, named the place after his activities in this area. While sampling hundreds of herbs here, he is said to have erected ladders from wood to aid in climbing, erected shelters from wood to protect against the wind and cold, and erected a wooden altar to ascend to heaven on a crane. Shennongjia (with *jia* meaning “to erect”) derives its name from these legendary events. For thousands of years, people have relied on the abundant natural resources of Shennongjia to sustain their livelihoods, thriving generation after generation. However, this area, characterized by its overlapping mountains, crisscrossing ravines, perilous valleys, and complex terrain, had remained largely untouched and undeveloped until the 1950s.

20世纪60年代，由于国家建设需要大量木材，人们开始对神农架进行开发。1970年，国家设立“神农架林区”，这是中国唯一以“林区”命名的省辖行政区。神农架因林建区，借林而兴，开启了“木头经济”时期。回忆起当年的粗犷式开发，神农架国家公园管理局工作人员张建兵说：“近万名工人响应号召，从南北两个方向同时向神农架腹地推进，路修到哪里，就砍伐到哪里。”不久后，人们意识到砍伐森林会对生态环境造成严重的破坏，于是转向大力发展小水电，利用神农架境内317条河流来发电。但因河流发电会对神农架的地质地貌和水系造成严重破坏，小水电的开发也停止了。此后，人们又通过开采神农架矿产资源来发展经济，由此进入了“石



头经济”时期。但采矿造成了山体裸露，又引发了次生地质灾害，开采被迫停止。人们说，“靠山吃山，靠水吃水”，但神农架人守着一座“金山”却依然在受穷。

In the 1960s, due to China's large timber demand for construction, development began in Shennongjia. In 1970, the state established the Shennongjia Forestry District, the only administrative region in China named after a forest area. The prosperity of timber industry marked the beginning of the “timber economy” period in Shennongjia. Reflecting on the rough development of that era, Zhang Jianbing, a staff member of the Shennongjia National Park Administration, said, “Nearly ten thousand workers responded to the call of the nation and went into the heart of Shennongjia from both the south and north. Wherever the roads were built, that's where the trees were felled.” But it was soon realized that this deforestation was causing severe damage to the ecological environment. As a result, there





was a shift towards developing small hydropower projects, utilizing the 317 rivers in Shennongjia for electricity generation. But this too was stopped, as the hydroelectric development severely damaged Shennongjia's geological features and water systems. Subsequently, people shifted to a "stone economy," mining Shennongjia's mineral resources. However, this exposed the mountainsides and triggered secondary geological disasters, leading to the cessation of mining activities. When the old saying goes, "Live by the mountains and eat from the mountains, live by the water and drink from the water," the irony is that despite living amidst abundant natural resources, the people of Shennongjia still faced poverty.



## 保护型旅游开发之“变”

### The Transformation Towards Conservation-Oriented Tourism

为了留住青山碧水，神农架人秉承“自然修复为主，人工修复为辅”的理念，开始了修复保护与旅游开发并举的发展阶段。1982年，“神农架自然保护区”成立，不久后，升级为国家级“森林与野生动物类型自然保护区”。1990年，神农架加入联合国教科文组织世界生物圈保护区网。2000年，神农架全面停止天然林采伐——林场工人们放下伐木刀，变身护林员，守护这里的野生动植物。至此，神农架实现了由木头经济、石头经济向保护型旅游经济发展的历史性转变。

To preserve the green mountains and clear waters, the people of Shennongjia have adhered to the concept of “focusing on natural restoration with human-induced restoration as a supplement,” initiating a development phase that balances restoration and protection with tourism development. In 1982, the “Shennongjia Nature Reserve” was established, and it was soon upgraded to a national-level “Forest and Wildlife Type Nature Reserve.” In 1990, Shennongjia joined the UNESCO World Network of Biosphere Reserves. By 2000, Shennongjia completely halted the logging of natural forests — the lumberjacks put down their saws to become forest rangers, protecting the local wildlife and flora. So far, Shennongjia has achieved a historic transition from a wood and stone-based economy to a conservation-oriented tourism economy.

据一位网友回忆，20世纪80年代，他去神农架叔叔家走亲戚时，能看到叔叔狩猎捕获的狼、豹、熊等野生动物，还能吃到一些野味；但到了90年代就很少再有人捕猎野生动物了。这离不开护林员的努力——他们从一个村庄宣讲到另一个村庄，从一个山坡巡视到另一个山坡，用行动转变村民的观念。渐渐地，村民也意识到，只有守住绿色的森林，才能给生活在这里的3 000多种植物、1 000多种动物提供良好的栖息环境。由此，很多村民也从曾经的狩猎者转变为森林的守护者。





A netizen recalled that in the 1980s, when visiting his uncle's house in Shennongjia, he could see wild animals like wolves, leopards, and bears that his uncle had hunted and even taste some game meat. However, by the 1990s, the hunting of wild animals had greatly reduced. This change was largely attributed to the efforts of the forest rangers — they traveled from village to village, patrolling from one hillside to another, changing villagers' mindset through their actions. Gradually, the villagers realized that maintaining the green forests was essential for providing a good habitat for over 3,000 species of plants and more than 1,000 species of animals living there. As a result, many villagers transformed from hunters into protectors of the forest.

多年来，神农架采取的保护型旅游开发已见成效。游客们呼吸着饱含负氧离子的空气，沿着九曲十八弯山路心情舒畅地慢行，移步换景，欣赏沿途的奇树、奇花、奇洞、奇峰，领略大自然造就的奇迹与生命之美。人们一边聆听着优美动人的传说，一边感受着原生态旅游独有的奇幻魅力。

Over the years, the conservation-oriented tourism development adopted in Shennongjia has shown positive results. Visitors breathe air rich in negative ions, leisurely stroll along the winding mountain roads with “nine bends and eighteen turns,” experiencing changing landscapes at every step. They admire the extraordinary trees, flowers, caves, and peaks along the way, appreciating the miracles and beauty of life created by nature. While listening to beautiful legends, people experience the unique enchantment of ecotourism.

## 守护生态家园之“韧”

### The Persistent Protection of the Ecological Homeland

神农架总面积为3 253 平方千米，其中动植物种类繁多，囊括了东到日本中部、西达喜马拉雅山、北抵漠河、南至西双版纳范围内的诸多动植物种类，是世界上中纬度地区植被最完整的地区之一。为了守护这一珍稀的生命家园，森林守护者们凭借坚韧不拔的毅力，通过经年累月的不懈努力，在高科技信息化管护网络的助力下，创造了神农架40多年无火灾发生的奇迹。

Shennongjia covers an area of 3,253 square kilometers, hosting a diverse range of flora and fauna. It includes species found from central Japan in the east, the Himalayas in the west, Mohe in the north, and Xishuangbanna in the south, making it one of the most complete vegetation areas in the world's mid-latitudes. To protect this rare habitat, forest rangers have demonstrated unwavering determination and relentless effort over the years. Assisted by a high-tech, information-based management network, they have achieved the remarkable feat of averting any fire incidents in Shennongjia for over 40 years.

神农架自然保护区的网络监控中心全年无休。中心负责人通过北斗导航巡护手机向巡山的护林员询问情况，当听到“这里一切正常”的回复时，便立刻转接下一个监测点。在这里，空中有无人机，山上有监控，路上有火警探测头，林内有巡护，人人都是护林员。为了



更快地促进生态修复，神农架湿地、林地及腹地的原住民们作出了极大的牺牲，他们移居至异地，无怨无悔。在所有人的共同努力下，神农架的森林覆盖率得以很好地恢复，提升至96%。

The network monitoring center of the Shennongjia Nature Reserve operates year-round. The person in charge communicates with patrolling forest rangers using smartphones equipped with the Beidou Navigation System. Upon receiving a response of “all good,” they immediately switch to the next monitoring point. In Shennongjia, drones patrol the skies, cameras keep watch on the mountains, fire alarm detectors line the roads, and rangers roam the forests — everyone contributes to forest protection. To further expedite ecological restoration, the indigenous residents of Shennongjia’s wetlands, forests, and hinterlands made significant sacrifices. They relocated without complaint or regret. Thanks to everyone’s collective efforts, the forest coverage in Shennongjia has been restored to an impressive 96%.

森林守护者们的坚守和努力为子孙后代留下了一片绿洲，一片人与自然和谐共处的生态家园。

The dedication and hard work of these forest protectors have left future generations with a green oasis, a homeland with a tenacious ecological system, for the harmonious coexistence of humans and nature. 🌿





天下江山第一楼

——  
黄鹤楼

Yellow Crane Tower:

The Paramount Tower that Commands  
Mountains and Rivers





在秀山起伏、湖波荡漾的美丽江城武汉，有一座如诗如画的千年古楼，她就是高居蛇山之巅的黄鹤楼。千百年来，白云环绕其上，万里长江从她的脚下东流而去。黄鹤楼阅千载白云，看一江奔流，享有“天下绝景”的盛誉，被称为“天下江山第一楼”。黄鹤楼与岳阳楼、滕王阁并称“江南三大名楼”。

In the enchanting city of Wuhan, a city renowned for its rolling hills and serene lakes, there stands a picturesque ancient tower that has graced the landscape for thousands of years. This magnificent structure is the Yellow Crane Tower, which majestically perching atop Snake Hill. Over the course of centuries, it has been encompassed by ethereal white clouds, while at its base the mighty Yangtze River gracefully meanders eastward. The Yellow Crane Tower boasts the esteemed title of the “Paramount Tower that Commands Mountains and Rivers” and is revered alongside Yueyang Tower and the Pavilion of Prince Teng as the “Three Famous Towers of the South,” signifying the apex of architectural brilliance.



相传在中国古代，有一位姓辛的妇人在武汉的蛇山上开了一家酒楼。有一天，一位衣衫褴褛的老道蹒跚而来，向她讨酒喝。辛氏忠厚善良，任由老道免费喝了一年的酒。老道为表达谢意，捡起桌上的橘子皮，随手在墙上画了一只栩栩如生的黄鹤，并说：“以后有客人来喝酒，你拍手相招，这只黄鹤便会一跃而下，只要按音律拍手，它就会跳舞。”说完便消失不见了。辛氏将信将疑，双手一拍，黄鹤果然一跃而下，和着音律翩翩起舞，酒家因此生意兴隆。

Legend has it that, a long long time ago, there was a woman named Xin who opened a restaurant on Snake Hill. One day, an old Taoist monk who looked worn-out stumbled upon her establishment and asked for some wine. Xin, being a kind-hearted woman, allowed him to drink for free for an entire year. To express his gratitude, the old Taoist monk casually picked up a tangerine peel from the table and drew a lifelike yellow crane on the wall. He said, “Whenever guests come for a drink, just clap your hands and this yellow crane will leap down, and if you follow the rhythm, it will dance accordingly.” After saying this, the old Taoist monk disappeared. Xin was skeptical but decided to give it try. She clapped her hands, and to her surprise, the yellow crane leaped down from the wall and danced gracefully in sync with the rhythm. Soon, her restaurant flourished.

十年后，老道忽然再次出现，问辛氏：“这十年来，黄鹤赚的钱够不够还当年欠下的酒债呢？”辛氏忙回道：“够！够！”于是，老道取下随身携带的铁笛，对着墙上的黄鹤吹了一首奇妙的曲子，黄鹤闻声而下，起舞一番后，便驮着老道飞走了。辛氏为表感恩，在蛇山上修了一座楼阁纪念这位老道，并取名“黄鹤楼”。

Ten years later, the old Taoist monk suddenly reappeared and asked Xin, “Have the earnings from the yellow crane been enough to repay my wine debt from all those years ago?” Xin quickly replied, “Yes, more than enough!” Upon hearing that, the old Taoist monk took out a flute that he always carried with and played a beautiful tune towards the yellow crane on the wall. The yellow crane descended, danced for a while, and then carried the old Taoist monk away. To show her gratitude, Xin built a tower on Snake Hill and named it the Yellow Crane Tower.







但在历史上，黄鹤楼的出现并非如此浪漫。三国时期东吴黄武二年（公元223年），出于军事目的，孙权在蛇山建楼作为军事瞭望所。晋灭东吴以后，三国归于一统，该楼就失去了军事价值，到了唐朝已成为一处名胜古迹。之后几经战火，黄鹤楼屡废屡建，最后一次被毁是在清光绪十年（公元1884年），此后近百年未曾重修。

However, the actual historical origin of the Yellow Crane Tower is not as romantic as the legend suggests. During the Three Kingdoms Period in the second year (223 AD) of the Huangwu's reign, Sun Quan, founder of Eastern Wu Kingdom, decided to build a tower on Snake Hill for military purposes. After the Jin Dynasty conquered Eastern Wu and unified the three kingdoms, the tower lost its military significance and became known as a historical site during the Tang Dynasty. Throughout the years, the Yellow Crane Tower was destroyed and rebuilt multiple times. After its destruction in the 10th

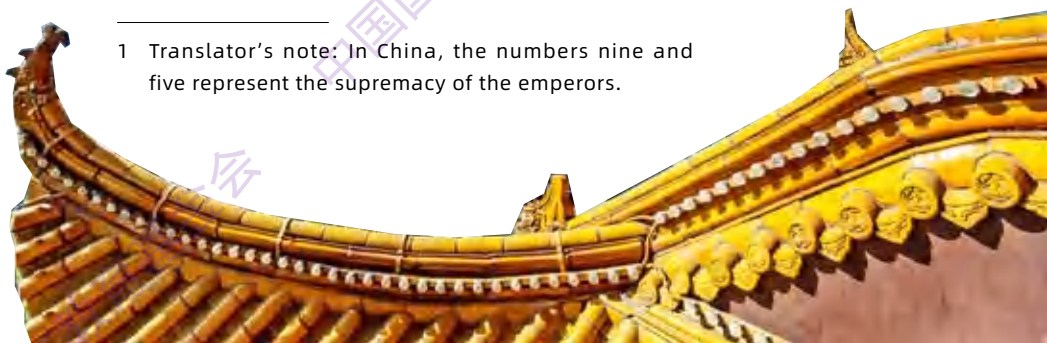
year (1884 AD) of the Guangxu's reign, the tower remained unrepaired for nearly a century.

1981年10月，黄鹤楼重修工程动工；1985年6月落成。新楼采用现代建筑技术施工，钢筋混凝土框架仿木结构。黄鹤楼外观五层，内部实际有九层，隐含“九五至尊”之意。飞檐五层，攒尖楼顶，金色琉璃瓦屋面；通高51.4米，底层边宽30米，顶层边宽18米；72根圆柱拔地而起，雄浑稳健；60个翘角凌空舒展，恰似黄鹤腾飞；楼的屋面用10万多块黄色琉璃瓦覆盖，辉煌壮丽。

In October 1981, the reconstruction of the Yellow Crane Tower commenced and was completed in June 1985. The new tower was constructed using modern architectural techniques, featuring a reinforced concrete frame that imitates wooden structures. Externally, the Yellow Crane Tower consists of five floors, while internally it boasts nine, symbolizing its esteemed status.<sup>1</sup> It features upturned eaves, a pointed roof, and golden glazed tiles. Standing at a height of 51.4 meters, it has a base width of 30 meters and a top width of 18 meters. The tower is supported by 72 pillars, all strong and stable, and 60 upturned corners that resemble majestic yellow cranes in flight. The roof is adorned with over 100,000 yellow glazed tiles, presenting a magnificent and splendid spectacle.

登楼远眺，“极目楚天舒”，“不尽长江滚滚来”，一座座长江大桥就像一道道彩虹连接两岸，江面上货轮、客轮穿梭往来。三镇沿江处，一幢幢高楼拔地而起，夜晚灯火辉映，流光溢彩，触目皆风景，四季各不同。

1 Translator's note: In China, the numbers nine and five represent the supremacy of the emperors.





From the pinnacle of the tower, one can relish the panoramic view of the Chu region (now commonly known as Hunan Province), a view once impressed Chinese celebrities from the Tang poet Du Fu, who wrote “The boundless forest sheds its leaves shower by shower./The endless river rolls its waves hour by hour” in his poem “On the Height,”<sup>1</sup> to the former PRC Chairman Mao Zedong, who wrote “And as far as can reach the eye,/I find the wide, wide Southern sky” in his “Swimming” to the classical Chinese tune called “Prelude to the Melody of Water.”<sup>2</sup> The bridges spanning the Yangtze River resemble kaleidoscopic rainbows connecting the two banks. Underneath the bridges are the traversing cargo and passenger ships. Along the riverbanks, towering buildings illuminate the night sky with their resplendent lights, creating awe-inspiring scenery that transforms with each season.

黄鹤楼是古典与现代融合、诗与美构筑的精品。她处在山川灵气的交汇点，正好迎合中华民族喜好登高的民风民俗、亲近自然的空间意识和崇尚宇宙的哲学观念。除了地利之便与建筑之美，黄鹤楼更因其丰富的人文意蕴和审美价值而闻名于世。历代文人墨客只要到武汉，必登黄鹤楼，并留下大量绝妙的诗文。其中，唐代诗人崔颢的诗作《黄鹤楼》流传最广，被誉为“唐人七律的压卷之作”：“昔人已乘黄鹤去，此地空余黄鹤楼。黄鹤一去不复返，白云千载空悠悠。”相传，李白登上黄鹤楼后，看江水一色浩浩汤汤，顿时诗兴大发，正准备题诗之时，却看到了崔颢的《黄鹤楼》。斟词酌句推敲下来，李白忍不住拍案叫绝，他觉得这首诗写得实在太好了，将自己想要表达的情感都说完了，忍不住又懊恼又惆怅：“一拳捣碎黄鹤楼，一脚踢翻鹦鹉洲。眼前有景道不得，崔颢题诗在上头。”最后，他只能无奈搁笔离去。自那以后，他又数次登上黄鹤楼，终于留下千古绝句《黄鹤楼送孟浩然之广陵》：“故人西辞黄鹤楼，烟花三月下扬州。孤帆远影碧空尽，唯见长江天际流。”还有《与史郎中钦听黄鹤楼上吹笛》：“一为迁客去长沙，西望长安不见家。黄鹤楼中吹玉笛，江城五月落梅花。”这也是武汉被称为“江城”的来历。



The Yellow Crane Tower is a masterpiece that combines classical and modern elements, having its unique poetic and architectural charms. It is situated at an area where mountains meet rivers, a place frequented by the Chinese people who have a tradition of mountain climbing, a fondness for nature, and a philosophical awareness of the work of the universe. Apart from its advantageous location and architectural beauty, the Yellow Crane Tower is renowned for its rich cultural and aesthetic value. Throughout history, literati and poets who climbed the Yellow Crane Tower when visiting Wuhan left behind a treasure trove of exquisite poems and writings about this architectural wonder. Among them, the poem “Yellow Crane Tower” by the Tang poet Cui Hao is the most widely circulated and acclaimed, a masterpiece of seven-character Tang poetry:

1 许渊冲编译. 许渊冲经典英译古代诗歌 1 000 首·唐诗(下)[M]. 北京: 海豚出版社, 2015, 第 115 页.

2 许渊冲译. 许渊冲英译毛泽东诗词(纪念版)[M]. 北京: 中国对外翻译出版公司, 2015, 第 79 页.



Yellow Crane Tower  
Cui Hao

The sage on yellow crane was gone amid clouds white.  
To what avail is Yellow Crane Tower left here?  
Once gone, the yellow crane will never on earth alight;  
Only white clouds still float in vain from year to year.<sup>1</sup>

Legend has it that the most celebrated Tang poet Li Bai, who ascended the tower and became bursting with poetic fervor at the sight of the vast expanse of the Yangtze River, could not help marveling when he read Cui's poem, to which he responded:

Ascending the Yellow Crane Tower with Friends  
and Seeing Cui Hao's Inscribed Poem  
Li Bai

In one blow, I smash the Yellow Crane Tower,  
With one kick, I overturn Parrot Island.  
Before my eyes, a breathtaking view unfolds,  
Yet words fail to capture what my heart beholds.  
Above, Cui Hao's poem, elegantly inscribed,  
Resides, as if in glory, on this tower's stride.<sup>2</sup>

Li felt that Cui's poem was incredibly well-written and that it had already expressed all the emotions he himself wanted to convey. Feeling regretful and melancholic, Li put down his brush and left. Since then, he climbed the Yellow Crane Tower several times and finally left behind the following timeless quatrains:

Seeing Meng Haoran off at Yellow Crane Tower  
Li Bai

My friend has left the west where the Yellow Crane Tower  
For River Town veiled in green willows and red flowers.  
His lessening sail is lost in the boundless blue sky,  
Where I see but the endless River rolling by.<sup>3</sup>

On Hearing the Flute in Yellow Crane Tower  
Li Bai

Since I was banished to the riverside town,  
Looking westwards, I've found no house I'd call my town.  
Hearing in Yellow Crane Tower the flute's sad tune,  
I seem to see mume blossoms fall in the fifth moon.<sup>4</sup>

The last poem also explains the origin of Wuhan being called the "Riverside Town."

公元1134年，宋代抗金名将岳飞驻守鄂州（今武昌）。他登上黄鹤楼，想到南方寇患虽平，但中原大地仍在敌人铁骑蹂躏之下，心潮起伏间挥笔写下《满江红·登黄鹤楼有感》。公元1136年，岳飞再次登上黄鹤楼，坚定北伐收复中原之志，写下《满江红·怒发冲冠凭栏处》，慷慨激昂，直抒胸臆，其深沉的爱国情感，至今仍震撼人心。时至今日，武昌黄鹤楼的岳飞广场东侧立有一尊岳飞铜像，栩栩如生地刻画了他扶鞍勒马、不忍举首北望破碎山河的悲愤神态，一旁还矗立一方岳飞手迹“还我河山”石刻，铜像背后，一块长达25.6米的青石浮雕再现了当年岳家军驰骋沙场、英勇杀敌的场景。

In the 11th century, the renowned Song Dynasty general Yue Fei was stationed in Ezhou (now the city of Wuchang). He ascended the Yellow Crane Tower and wrote "On Mounting Yellow Crane Tower"<sup>5</sup> to the tune of "The River All Red" with the inspiration that although the northern enemies had been subdued, the Central Plains were still under their control. In 1136, Yue Fei climbed the Yellow Crane Tower once again, determined to launch a Northern Expedition and reclaim the Central Plains. He wrote "Wraths sets on end my hair, I lean on railings"<sup>6</sup> to the same tune, which expressed his indignation and patriotism. His poems continue to resonate with people today. Today,

1 许渊冲编译. 许渊冲经典英译古代诗歌1000首·唐诗(上)[M]. 北京: 海豚出版社, 2015, 第97页.

2 The translator's own translation.

3 许渊冲译. 许渊冲英译李白诗选(汉英对照)[M]. 许渊冲, 李旻赏析. 北京: 中国对外翻译出版有限公司, 2014, 第39页.

4 许渊冲译. 许渊冲英译李白诗选(汉英对照)[M]. 许渊冲, 李旻赏析. 北京: 中国对外翻译出版有限公司, 2014, 第215页.

5 许渊冲选译. 许渊冲译唐宋词一百首[M]. 北京: 中国对外翻译出版公司, 2021, 第166—167页.

6 许渊冲选译. 许渊冲译唐宋词一百首[M]. 北京: 中国对外翻译出版公司, 2021, 第163页.



there is a bronze statue of Yue Fei on the east side of the Yue Fei Palaza of the Yellow Crane Tower Park vividly depicting his sorrowful expression as he holds the reins of his horse and looks all solemn northward. Next to the statue is a stone carving of Yue Fei's handwriting saying "Restore My Rivers and Mountains." Behind the bronze statue, a 25.6-meter-long relief made of green stone reproduces the scenes of the Yue's Army charging on the battlefield and bravely fighting their enemy.

此外，陆游、苏轼等诗词名家也曾吟咏黄鹤楼。1927年2月，一代伟人毛泽东登上黄鹤楼，满腔热血，激情澎湃，执着地探寻中国的前进道路，写下名篇《菩萨蛮·黄鹤楼》：“茫茫九派流中国，沉沉一线穿南北。烟雨莽苍苍，龟蛇锁大江。黄鹤知何去？剩有游人处。把酒酹滔滔，心潮逐浪高。”

Not only Yue Fei, but also renowned poets like Lu You and Su Shi have composed poems about the Yellow Crane Tower. In February 1927, the former PRC Chairman Mao Zedong, who was then exploring the path of China's progress, climbed the tower, fueled with passion and determination. He wrote the famous poem "Yellow Crane Tower" to the tune of "Buddhist Dancers":

#### Yellow Crane Tower

Mao Zedong

Wide, wide through the land flow nine streams full to the brim;  
Long, long from south to north threads one line deep and dim.  
Shrouded in grizzling mist and drizzling rain.  
Tortoise and snake hold the River in chain.

Where is the yellow crane in flight,  
Leaving for visitors a site?  
I pledge with wine the endless flood;  
With rolling waves upsurges my blood.<sup>1</sup>

在这些千古名篇的加持下，黄鹤楼名声大振。今天，再登黄鹤楼，吟诵这些诗词，仔细感受时间与空间、长天与大江、人文与地理、历史与现实的交融，一定能体会到铭刻在黄鹤楼记忆之中的诗词之美。

The name of the Yellow Crane Tower travelled with these timeless poems. When you ascend the tower today and recite these poems, you can deeply sense the fusion of time and space, the convergence of sky and river, the integration of culture and geography, and the interweaving of history and reality. Undoubtedly, you will be able to experience the beautiful memories of the Yellow Crane Tower infused into these verses.

因武而建，以文而兴，黄鹤楼所蕴含的文化、历史和艺术价值，让她成为一个独特的文化地标。这种能够超越时间和空间的持续生命力，让人们更加感受到黄鹤楼的不朽魅力。

The Yellow Crane Tower, a stronghold fortified by the alchemy of literature, breathes the essence of culture, history, and artistry, and has become a unique cultural landmark. Its timeless vitality will defy temporal and physical boundaries, and continue inviting seekers to revel in its immortal charisma. 🏯

1 许渊冲译. 许渊冲英译毛泽东诗词(纪念版)[M]. 北京: 中国对外翻译出版公司, 2015, 第10页.







# 文武赤壁

## Cultural and Martial Red Cliffs

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翻译：汤敏 Tang Min

“大江东去，浪淘尽，千古风流人物。”随着时光的流逝，许多往事逐渐隐入历史的尘烟，而那些风流人物或旷世之作却化身为一个个文化符号，或融入地名，或藏在口耳相传的成语里。

In his verse, “Memories of the Past at Red Cliff” to the tune of “Nian Nu Jiao,” the famous Song poet Su Shi wrote, “East flows the mighty river, / Sweeping away the heroes of times past.” While many past events may have faded into history’s dust, historical figures and timeless masterpieces from those times endure as cultural symbols. They live on as place names or become Chinese idioms passed down through generations.

**在**湖北省赤壁市的一块临江悬岩上，赫然写着“赤壁”两个大字，它的背后是一段著名的历史故事。东汉末年，曹操基本统一北方后，率领大军南下，夺取了战略要地荆州。当时，荆州的地理位置十分重要，占据了荆州就等于基本控制了长江流域。曹操把陆军和水军集中起来，准备顺江东下消灭刘备，同时又派人向孙权下战书。虽然曹操只有20多万兵马，但他号称自己有水陆军80万，试图在心理上威慑孙权，让其屈服。

On a riverside cliff in Chibi City, Hubei Province, two Chinese characters 赤壁(*chibi*, the Red Cliff) are inscribed, marking the site of a famous historical story. In the late Eastern Han Dynasty, Cao Cao, the warlord of Wei State, led a massive army southward and seized Jingzhou after unifying the northern regions in China. Jingzhou, being strategically crucial, would grant significant power and presence over the Yangtze River basin. Cao assembled his army and navy, preparing to move downstream along the river to eliminate the power of Liu Bei, the warlord of Shu State. Meanwhile, he issued a declaration of war to Sun Quan, the warlord of Wu State. In the letter, Cao claimed to possess a force of eight hundred thousand men, despite the actual number being around two hundred thousand, attempting to intimidate Sun and coerce him into surrender before the war started.

面对强敌曹操，刘备、孙权组建盟军，一同抗曹。在做好部署后，孙刘联军溯江迎击曹军，双方在赤壁相遇。由于曹军大多都是习惯北方陆战的步兵，不适应水战，初战失利，双方隔江对峙。为使北方士兵能正常上船作战，曹操下令用铁索将战船环环相连，以减弱风浪颠簸，这样士兵在船上也能如履平地。

In the face of such a formidable enemy, Liu and Sun forged an alliance. Following meticulous deployment, the coalition sailed up the Yangtze River and confronted Cao's forces at Chibi. As the majority of Cao's troops consisted of land soldiers from the north unaccustomed to naval battles, they suffered defeat in the initial battle, resulting in a standoff across the river. In response, Cao ordered the use of iron chains to connect the warships, minimizing the impact of wind and enabling soldiers to move and fight on the ships as if on solid ground.

针对曹军“连环船”的弱点，吴国名将黄盖建议火攻，得到了主帅周瑜的赞许。为了骗取曹操的信任，周瑜故意痛打了黄盖一顿，让其假装气愤投敌。这就是所谓的“周瑜打黄盖——一个愿打，一个愿挨”。一番假戏之后，黄盖带着数十艘船，假意向曹操投降。船上满载浸油的干



柴草，并以布遮掩。接近曹军阵营时，黄盖下令点燃柴草。火船乘风撞入曹军船阵，火势迅速蔓延开来，曹军船阵顿时火海一片。孙刘联军乘势追击，曹操大败，无奈之下，只能带领残兵逃走。



Zhou Yu, the Wu general, noticed the vulnerability of the linked warships and took the advice of Huang Gai, his subordinate, to initiate a fire attack. To deceive Cao and gain his trust in Huang, Zhou intentionally punished Huang severely and publicly — a strategic move as described in the famous Chinese idiom, “Zhou Yu beats Huang Gai — one is willing to strike, and the other is willing to endure.” Following this staged act, Huang feigned surrender to Cao out of extreme anger. Taking with him dozens of ships carrying oil-soaked dry grass covered with cloth, Huang approached Cao's camp and ignited the grass. Driven by the wind, the fiery ships collided with Cao's fleet and swiftly turned the area into a sea of flames. The Sun-Liu coalition seized the opportunity to launch a strike against Cao, who suffered a major defeat and retreated with dwindling forces.

大败曹军后，周瑜率军高奏凯歌，把酒庆功，酒醉之余，他提剑在悬崖上刻下了“赤壁”二字。赤壁之战奠定了三国鼎立的基础，赤壁也成为如今湖北省的历史文化“名片”。当年的赤壁古战场位于今湖北省赤壁市西北部，是中国古代





著名战役中唯一尚存原貌的古战场，也是省级重点文物保护单位，这里被称为“武赤壁”。

After this decisive victory, Zhou led his troops in a triumphant celebration, reveling in wine and using a sword to carve the characters 赤壁 onto the cliff. The Battle of Chibi laid the foundation for the three kingdoms to coexist and maintain balance, and Chibi stands as a historical and cultural symbol of present-day Hubei Province. Located in northwest Chibi City, the battlefield is the only well-preserved major war site in ancient China. It is listed as a provincial-level cultural heritage protection site, known as the “Wu Chibi,” the Martial Red Cliff.

**在**湖北省黄冈市黄州区还有一个“文赤壁”。黄州江岸属丹霞地貌，崖壁呈红色，又因为黄州有座山犹如一只象将鼻子伸入江中喝水而被称作“赤鼻山”，于是此地被称作“赤壁”。

There is also a “Wen Chibi,” the Cultural Red Cliff, in Huangzhou District, Huanggang City, Hubei Province. The riverside region around Huangzhou features the Danxia landform, known for its unique red cliffs. There is a mountain in the area that resembles an elephant, with its trunk extending into the river, earning it the name “Chibi Shan,” or “The Red-Trunk Mountain.” This is why this area is also referred to as Chibi.

当时，著名的唐代大诗人杜牧被委派赴黄州（今湖北省黄冈市）任刺史。在此期间，通过多方史料考证，他认为黄州赤壁才是当时赤壁之战的原址，并写下了《赤壁》一诗：“折戟沉沙铁未销，自将磨洗认前朝。东风不与周郎便，铜雀春深锁二乔。”

The renowned Tang poet Du Mu was appointed as the local governor of Huangzhou (today's Huanggang City). Through extensive studies of historical documents, Du came to believe that the Chibi in Huangzhou was the actual site of the Battle of Chibi. He wrote the poem “Chibi”:

A broken halberd was recovered from the bottom of the Yangtze River;

It was cleaned, polished, and examined, and had a tale to tell.

If the easterly wind didn't help Marshal Zhou set fire on the enemy,

The two beautiful daughters of Qiao would be captured in the palace of Cao.

北宋时期，大文豪苏轼被贬黄州时，经常与好友一同乘坐小舟夜游赤壁。夜晚的江面，明月高悬，清风徐徐，水波微漾。苏轼举杯与好友一同作诗吟唱，因赤壁联想到了当年赤壁之战的曹操，感慨一代枭雄，最终也是消逝在历史的长河中。友人不禁为人类的渺小和人生的短暂而感到悲伤。然而，本就处在人生低谷中的苏轼

不但没有一同伤春悲秋，反而劝慰起了好友：“凡事之好坏是由自己看待的角度不同决定的，你羡慕长江存在上千年，其实它每时每刻都在流动变化；你羡慕明月一直高悬夜空，可它却不得不陷入阴晴圆缺的轮回。虽然我们看似很渺小，但是这江上的清风和山间的明月，却取之不尽，用之不竭。这都是大自然的馈赠，我们还有什么可悲伤的呢？”

In the Northern Song Dynasty, the great man of letters Su Shi was demoted to Huangzhou, where he often took boat trips at night with his friends to Chibi. Under the dark sky hung a bright moon, and the gentle breeze caused ripples in the river. It was in this serene environment that Su would indulge in wine and express himself through poems and songs with his friends. The site of the battlefield reminded them of Cao Cao, whose existence had ultimately dissolved into the vast river of history. His friend could not help but lament the insignificance of humanity and the transient nature of life. However, even in dire adversity, Su did not succumb to melancholy. Instead, he consoled his friends, saying, “Whether something is good or bad all depends on your perspective. You envy the Yangtze River, which has endured thousands of years, but it is constantly changing; you envy the radiant moon adorning the night sky, but it too, must go through the cycle of waxing and waning. We may be seemingly insignificant beings, but the clear breeze on the river and the brilliant moon hung between the cliffs are inexhaustible treasures by the Creator for us to take freely and enjoy forever. What is there to be sad about?”

在黄州时，苏轼陆续写下了《前赤壁赋》《后赤壁赋》和《念奴娇·赤壁怀古》。这些千古名篇为历代文人传诵，不仅因为苏轼文采斐然，还因为他在这些词章中表达的人生态度——即便身处困境，也要豁达乐观。苏轼赋予了黄州赤壁文化意义，“文赤壁”由此得名。

Apart from the “Former Ode to the Red Cliff,” Su wrote two other literary pieces related to the location: the “Latter Ode to the Red Cliff,” and “Memories of the Past at Red Cliff” to the tune of “Nian Nu Jiao,” during his time in Huangzhou. These timeless masterpieces stood the test of time and have been passed down through generations, not only because of Su’s literary prowess but also because of the attitudes to life he expressed in the writings: to be optimistic and broadminded even in harsh circumstances. Su bestowed cultural significance to Chibi in Huangzhou, hence its name “Wen Chibi,” the Cultural Red Cliff.

这“一文一武”的赤壁旨在告诉我们，要坦然面对那些痛苦的时光，不必强求那些无法得到和不能改变的事物；以史为鉴，珍惜当下，乐观豁达。

The Cultural and Martial Red Cliffs impart significant life lessons: to remain composed even in the face of pain, to refrain from insisting on unattainable goals or unalterable circumstances, to draw lessons from history, cherish the present, and to always be positive and free-spirited. ☞





# 国际中文教师教育专家谈

## International Education Experts' Discussion on How to Improve International Chinese Language Teachers' Education and Training

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“汉语是中国的语言，也是世界的语言。”汉语是世界上使用人数最多的语言之一，国际中文教育是中国提供给世界的重要公共产品。蓬勃发展的国际中文教育，给国际中文教师教育带来了前所未有的发展机遇，但同时，诸多挑战也随之而来，如何把握好机遇、应对好挑战，已成为推动国际中文教师教育不断向前发展的重要课题。

“Chinese is the language of China and also the language of the world.” Chinese is one of the most widely spoken languages in the world, and international Chinese education is an important public product that China offers to the world. The flourishing development of international Chinese education has brought unprecedented opportunities for the training of international Chinese teachers. However, along with these opportunities come numerous challenges. How to seize the opportunities and address the challenges has become a crucial issue in promoting the continuous advancement of international Chinese teacher education.

全球范围内，对国际中文教师“量”与“质”的需求与日俱增。加强国际中文教师教育，尤其是紧贴海外需求，培养培训高水平的本土中文教师势在必行。在这一

背景下，2023年12月15日~17日，全球中文教师教育联盟成立大会暨中文教师教育论坛在华东师范大学召开。来自阿塞拜疆、埃及、澳大利亚、韩国、加拿大、美国、南非、泰国、新加坡、匈牙利、意大利、印度尼西亚、英国、越南、中国（按照中文拼音排序）等15个国家的国际中文教师教育领域专家学者与一线工作者齐聚华东师范大学，以主旨报告、圆桌讨论、专题研讨等形式，围绕大会主题开展深入研讨，群策群力，凝聚共识。

Globally, there is an increasing demand for both the “quantity” and “quality” of international Chinese language teachers. Strengthening international Chinese teacher education, especially in response to overseas demand, and training high-quality local Chinese teachers has become imperative. Against this background, the Global Chinese Language Teacher Education Association (GCLTEA) Inaugural Conference and Chinese Teacher Education Forum were held at East China Normal University from December 15th to 17th, 2023. Experts and scholars in the field of international Chinese teacher education, as well as frontline workers, from 15 countries including Azerbaijan, Egypt, Australia, South Korea, Canada,

the United States, South Africa, Thailand, Singapore, Hungary, Italy, Indonesia, the United Kingdom, Vietnam, and China (listed in alphabetical order by Chinese pinyin) gathered at East China Normal University. Through keynote speeches, roundtable discussions, and specialized seminars, they conducted in-depth discussions around the conference theme, pooling their wisdom and reaching consensus.

澳门城市大学校长刘骏、中国人民大学教授李泉、华东师范大学开放教育学院院长闫寒冰分别以“从英语教师教育到汉语教师教育：国际传播的哲学思考”“中国对外汉语教学：教师教育70年”“教育数字化转型与教师发展创新”为题作主旨报告。报告分别从英语教师教育、汉语教师教育、教育技术三个角度出发，探讨了国际中文教师教育问题。与会专家对主旨报告反响热烈，在圆桌讨论与专题研讨中，对报告内容作出了回应。

Liu Jun, President of Macau City University; Li Quan, Professor at Renmin University of China; and Yan Hanbing, Dean of the School of Open Education at East China Normal University, respectively delivered keynote speeches “From English Teacher Education to Chinese Teacher Education: Philosophical Reflections on International Communication,” “Teaching Chinese as the Second Language: 70 Years of Chinese Language Teachers’ Education” and “Educational Digital Transformation and Innovative Teacher Development.” The speeches explored issues in international Chinese teacher education from the three perspectives of English teacher education, Chinese teacher education, and

educational technology. The experts in attendance responded enthusiastically to the keynote speeches and provided feedback during the roundtable discussions and specialized seminars.

与会专家聚焦国际中文教师教育进行了务实而充分的交流，一致认为教师问题是“三教”问题的核心，中文师资培养培训对国际中文教育发展有着重要的影响。从国际中文教师教育面临的机遇、挑战到未来的可持续发展，与会专家展开研讨，集思广益，提出了切合实际的意见建议，凝练出四大议题：本土中文师资队伍建设与可持续发展，需求导向与多元化发展，国际中文教师素养与认证，以及国际中文教师教育理论与实践探索。

The experts at the conference carried on practical and comprehensive exchanges focusing on international Chinese language teachers’ education. They unanimously agreed that the issue of the teacher is at the core of the “three teaching-related aspects” and that the training and development of Chinese teaching staff have a significant impact on the development of international Chinese education. The experts discussed opportunities, challenges, and the future sustainable development of international Chinese teacher education, brainstorming and proposing practical suggestions. Four major topics were distilled from the discussions: the building and sustainable development of local Chinese teaching staff, demand orientation and diversified development, the competence and certification of international Chinese teachers, and the exploration of theories and practices in international Chinese teacher education.

# 1

## 本土中文师资队伍建设与可持续发展

### Building and Sustainable Development of Local Chinese Teaching Staff

与会专家普遍认为，建设本土中文师资队伍，由外来师资“输血”转为自身“造血”，对推动当地中文教育的可持续发展具有极其重要的意义。专家就本土中文教师的内涵、对象、意义，及其所面临的本土化挑战与发展路径等方面进行了讨论。

Experts at the conference generally believe that

building a local Chinese teaching staff, transitioning from relying on foreign teachers to self-sufficiency, is of great importance for the sustainable development of local Chinese education. Experts discussed the essence, targets, significance of local Chinese teachers, as well as the challenges and developmental paths they face.



## 1 扩大本土化范围，探究本土化对象

### Expand the Scope of Localization and Explore the Targets of Localization

刘骏在主旨报告中指出，没有好的教师就没有好的学生，从英语教师教育经验来看，世界上90%的英语教师都并非来自英美国家，而把英语为非母语者培训为英语教师则是关键。反观中文教育，目前很多国家仍依赖于中国的师资“输血”。因此，只有当本土中文教师成为该国中文教育的主体和主流，国际中文教育才能可持续发展。

In his keynote speech, Liu Jun pointed out that without good teachers, there are no good students. From the experience of English teacher education, 90% of English teachers worldwide are not from English-speaking countries, and training non-native English speakers to become English teachers is crucial. Looking at Chinese education, many countries still rely on China for teaching staff. Therefore, only when local Chinese teachers become the mainstay of a country's Chinese education can international Chinese education sustainably develop.

对此，刘乐宁提出了两个问题：(1) 何为本土教师？(2) 教师本土化到底“化”谁？他指出，本土中文教师不应狭窄、简单地定义为在当地土生土长的教师。那些在中国成长并接受教育，后来在欧美等国家接受二次教育、拿到终身教职并留在当地任教的教师也是本土中文教师。

In response, Liu Lening raised two questions: 1) What is a local teacher? 2) Who exactly does teacher localization “localize”? He proposed that local Chinese teachers should not be narrowly and simplistically defined as teachers native to the region. Those who grew up and were educated in China but later received further education in Western countries, obtained tenured positions, and stayed to teach locally are also localized Chinese teachers.

针对美国、欧洲目前中文教师短缺的问题，刘乐宁鼓励中国国内优秀的研究生赴欧美攻读第二学位，争取留在当地成为本土教师，这些人可以是教师本土化的对象。

Regarding the shortage of Chinese teachers in the US and Europe, Liu Lening encouraged fine

domestic graduate students in China to pursue second degrees in the US and Europe and strive to stay and become local teachers. These individuals can be targets for teacher localization.

## 2 剖析“无人化”困境，推动可持续发展

### Analyze the Dilemma of “No One to Localize” and Promote Sustainable Development

对于中文教师本土化，叶秋月提出匈牙利等国未来可能面临“无人可化”的问题。匈牙利尽管目前有定期举办的本土中文教师培训，但仍然面临着本土中文教师青黄不接的局面：资深中文教师有情怀，有教学热情，而新一代的中文教师人数却在下降，很多大学中文系培养的学生毕业后，由于种种原因，没有从事中文教学工作，这造成了本土中文教师的大量流失。胡月宝介绍了新加坡的中文教学与师资情况，指出新加坡也面临着本土中文教师流失的问题。这一问题给匈牙利、新加坡以及有类似情况的国家的本土中文教师队伍、国际中文教育可持续发展带来了挑战。王维群指出，在中文师资队伍建设上，要考虑对现有中文师资的培养，还要考虑未来的师资储备。

Regarding the localization of Chinese teachers, Ye Qiuyue pointed out that countries like Hungary may face a future dilemma of having “no one to localize.” Although Hungary currently conducts regular training for local Chinese teachers, it still faces a situation where there is a lack of young local Chinese teachers. Senior Chinese teachers are devoted and have enthusiasm for teaching, but the number of younger generation Chinese teachers is declining. Many graduates from universities' Chinese departments do not go in for Chinese teaching for various reasons, leading to a large loss of local Chinese teachers. Hu Yuebao described the situation of Chinese teaching and teacher resources in Singapore, noting that Singapore also faces the problem of losing local Chinese teachers. This issue poses challenges to the local Chinese teaching staff and the sustainable development of international Chinese education in countries like Hungary and Singapore. Wang Weiqun pointed out that in building the Chinese teaching staff, consideration should be given to both the training of existing teachers and ensuring the reserve of future teaching staff.

从中文融入所在国国民教育体制角度，张新生诠释了本土中文教师培养对国际中文教育可持续发展的重要性。他认为“融入”包含不同层次，中文是否融入国民教育体制的一个重要标志是看所在国是否具备比较完善的中文师资培养体系。如果该国没有一个独立的中文教师培养机制，没有自己的“造血”机制，这种融入是无法长久的。因此，培养所在国的本土中文教师是非常重要的。

From the perspective of integrating Chinese into the national education system of the host country, Zhang Xinsheng explained the importance of training local Chinese teachers for the sustainable development of international Chinese education. He believes that “integration” involves various levels. An important indicator of whether Chinese is integrated into the national education system is whether the host country has a relatively complete system for training Chinese teachers. If the country does not have an independent mechanism for training Chinese teachers, such integration cannot last. Therefore,

training local Chinese teachers in the host country is crucial.

马跃指出，在南非中文教育师资方面最关键的问题是如何培养最基本的中文教学队伍。对此，他认为要“几条腿走路”，齐头并进：除依赖孔子学院、孔子课堂教师支持外，还要推动南非中文教育师资稳定化、本土化，特别鼓励中国派遣的汉语教师志愿者加入本土中文教师队伍，推动南非中文教育的可持续发展。

Ma Yue pointed out that the most critical issue in South African Chinese education in terms of teacher resources is how to develop the most basic Chinese teaching team. He believes that we need to adopt a “multiple pronged-approach”: in addition to relying on Confucius Institutes and Confucius Classroom teachers, efforts should also be made to stabilize and localize Chinese teaching resources in South Africa. Especially, we should encourage volunteer teachers sent from China to join the local Chinese teaching team to promote the sustainable development of Chinese education in South Africa.

## 2

## 需求导向与多元化发展

### Demand Orientation and Diversified Development

专家指出，国际中文教师培养培训应该明确培养对象，以需求为导向，结合当地国际中文教育实际情况，推进全球中文教师教育多元化发展。

Experts pointed out that international Chinese teacher training should clearly define its target audience, be demand-oriented, and promote the diversified development of global Chinese teacher education based on the reality of local international Chinese education.

#### 1 明确教学对象，开展需求分析

##### Define the Teaching Target and Conduct Needs Analysis

张新生指出，教师的培养与发展首先要明确国际中文教育的对象。他将目前的国际中文教育分为四大板块：国内的对外汉语教学、有中国教师参与的中文教学、本土的学历或非学历中文教育、华文教育。他强调，只有知道

国际中文教育对象在哪儿才会涉及教师的问题，才能去分析、了解教师的需求。他援引相关统计数字，并结合实际情况，指出本土中文教育与华文教育的学习者人数占据了国际中文教育学习者人数的绝大部分。因此，他强调国际中文教师教育一定要看到主战场，知道主要对象在何方。

Zhang Xinsheng emphasized that the training and development of teachers should first clarify the target of international Chinese education. He categorized current international Chinese education into four main areas: domestic Chinese teaching for foreigners in China, Chinese teaching involving Chinese teachers, local degreed or non-degreed Chinese education, and Chinese education in overseas Chinese communities. He stressed that understanding where the target of international Chinese education is located is crucial for addressing teacher issues and analyzing their needs. Referring to relevant statistics and considering realistic situations, he pointed out that



most learners in international Chinese education are in local and overseas Chinese communities. Therefore, he emphasized that international Chinese teacher education must recognize the main battleground and understand where the primary audience is located.

王仁忠提出，要在教师需求分析的基础上，设计、提供有针对性的教师培训方案，这样才能够帮助一线教师解决实际问题。他认为可以从几个方面来分析需求：首先是教学层次。以加拿大为例，加拿大既有大学正式的汉语课程，又有中小学双语课程或是作为外语开设的汉语课程，还有华人社区开办的周末中文学校。不同教学层次的中文教师的需求存在差异。其次是中文教师的背景。社区学校和周末学校的中文教师真正受过外语习得训练的相对较少，这些教师的需求与受过专业训练的外语教师的需求显然存在差异。另外，专业中文教师的培训需求也不尽相同。因此，他认为，针对不同的教师群体，提供的培训内容、设计的培训方案也应该有所不同。

Wang Renzhong suggested that, teacher training programs should be based on the analysis of teacher needs, should design and provide targeted training programs; only in this way can we help frontline teachers to solve practical problems. He believes that needs can be analyzed from several aspects: first, the level of instruction. Taking Canada as an example, there are formal Chinese courses in universities, bilingual courses in primary and secondary schools, and weekend Chinese schools established by the Chinese community. The needs of Chinese teachers at different instructional levels vary. Secondly, the background of Chinese teachers. Few Chinese teachers in community schools and weekend schools have received formal training in foreign language acquisition. Their needs obviously differ significantly from those of professionally trained foreign language teachers. Additionally, the training needs of professional Chinese teachers also vary. Therefore, he believes that the content and program design for training should be different for different teacher groups.

## 2 立足当地实际，促进多元发展

### Grounded in Local Reality to Promote Diversified Development

与会专家对所在国家或地区的中文教育情况进行了介绍，并基于国际中文教师教育需求多样化的现状提出：

方面，应该立足于当地实际情况与需求，推动中文师资建设真正落地；另一方面，要加强国际合作与平台建设，互通有无，协调发展，共同推进国际中文教师教育多元化发展。

Experts at the conference described the situation of Chinese education in their respective countries or regions and, based on the diverse demands of international Chinese teacher education, proposed that, on the one hand, efforts should be grounded in local realities and needs to promote concrete accomplishment in building teacher resources and, on the other hand, strengthen collaboration and platform-building and the sharing of resources at the international level and together advance the diversified development of international Chinese teacher education.

李复新介绍了澳大利亚中文教育的历史与现状，探讨了新形势下国际中文教师教育的合作形式，提出希望合作能够在“民间需求、业界推动、政府承认、全国支持”下进行。

Li Fuxin described the history and current situation of Chinese education in Australia and explored cooperation models for international Chinese teacher education under new circumstances, hoping that cooperation could proceed based on “grassroot demand, industry promotion, government acknowledgment, and national support.”

蔡昌杰认为，印度尼西亚中文教师教育呈现差异化态势，大中城市与边远地区的中文教师培训处在不同的发展阶段，应该根据各自需求进行相关培训。此外，他还提出需要加强国际中文教师管理方面的培训。

Cai Changjie believed that the training of Chinese teachers in Indonesia shows a differentiated trend, with urban and remote areas being at different stages of development. Training should be conducted based on their respective needs. He also proposed the need to strengthen training in the management of international Chinese teachers.

世玉指出，泰国中文教育逐渐从单一的中文教育转向了“中文+”教育，例如，“中文+商务”“中文+医学”等，因此，泰国中文教育面临着其他非中文学科教师缺乏的问题。对此，他希望能够加强相关师资培训。此外，针对泰国汉语志愿者教师流失的问题，他提出建立参训教师培训后的跟踪体系，对参训教师的职业发展作纵向调查。



Shi Yu pointed out that Chinese education in Thailand is gradually transitioning from singular Chinese language education to “Chinese +,” such as “Chinese + business,” “Chinese + medicine,” etc., leading to a shortage of teachers in other non-Chinese language subjects. He hoped to strengthen relevant teacher training. Additionally, addressing the issue of quick turnover among Chinese volunteer teachers in Thailand, he proposed establishing a tracking system for trained teachers to longitudinally investigate their career development.

阮黄英提出，要加强中越中文师资交流，通过项目研究合作，提升越南中文教师的科研能力。此外，她还提出越南中文教师，特别是新手教师，在幼儿教育和非学历教育上面临挑战，需要对其进行有针对性的培训。阮国偲从教学资源可及性的角度，提出应尽量派送越南中文教师来华接受短期培训。

Ruan Huangying suggested strengthening the exchange of Chinese teaching resources between China and Vietnam and enhancing the research capabilities of Vietnamese Chinese teachers through project collaboration. Moreover, she proposed targeted training for Vietnamese Chinese teachers, especially newcomers, who face challenges in early

childhood education and non-degree education. From the perspective of the accessibility of teaching resources, Ruan Guosi suggested sending Vietnamese Chinese teachers to China for short-term training whenever possible.

朱俐认为，海外中文非学历教育的发展至关重要，呼吁加强国内外交流，推动来华交流项目的落地。郭志岩介绍了英国华威大学的中文教学情况，指出目前在师资，特别是研究生助教（GTA）方面存在需求，并在教学、考试资源方面面临挑战，希望能够通过国内外合作，促进师资与资源共享。

Zhu Li believed that the development of non-degree Chinese education overseas is crucial and called for enhanced domestic and international exchanges to promote the implementation of exchange programs in China. Guo Zhiyan described the situation of Chinese teaching at the University of Warwick in UK, pointing out the current demand for teaching staff, especially graduate teaching assistants (GTAs), and challenges in teaching and testing resources. He hoped that through domestic and international cooperation, teacher resources and resource sharing could be improved.



## 3

## 国际中文教师素养与认证

## International Chinese Teacher Competency and Certification

针对国际中文教师素养的议题，与会专家提出要对教师素养构成开展研究，并应该深入研究教师认证问题，推动多方面教师认证。

Regarding the issue of international Chinese teacher competency, the experts at the conference proposed conducting research on the components of teacher competency and delving into teacher certification issues, promoting multifaceted teacher certification.

## 1 关注教师素养，探清构成要素

## Focus on Teacher Competency and Identify Constituent Elements

甘瑞瑗建议对职前、职中中文教师进行性向测验 (Aptitude Test)，从而探清教师是否适合从事国际中文教学工作，或者查明其存在的问题，助力国际中文教师培养培训。

Gan Ruiyuan suggested conducting aptitude tests for pre-service and in-service Chinese teachers to determine whether they are suitable for international Chinese teaching or to identify existing issues, thereby aiding in the training of international Chinese teachers.

白建华赞同朱国华院长在大会致辞时提出的“缺什么补什么”的发展策略，并指出想知道“缺什么”，离不开与之密切相关的评价。他以香港中文大学、哈佛大学实证研究为例，认为摸清一位优秀教师应该具备的要素并加以细致的评价，可以知道教师“缺什么”，然后在此基础上设计课程，便能做到“补什么”，同时，这也能为厘清教师教育的重点工作提供很好的依据。此外，他还指出，教师具备解决实际问题的能力是至关重要的。

Bai Jianhua agreed with the development strategy proposed by Dean Zhu Guohua during the conference, emphasizing the importance of identifying what is lacking in teachers through closely related evaluations. Drawing from empirical studies at the Chinese University of Hong Kong and Harvard University, he held that understanding the elements

an excellent teacher should possess and conducting detailed evaluations can help pinpoint what teachers lack. Based on this, curriculum design can address these gaps. Furthermore, Bai Jianhua pointed out that the ability of teachers to solve real-world problems is crucial.

李泉在主旨报告中指出，国际中文教师的素养在人才选拔的考量要素中尤为重要，选拔人才时除了要考查教师的专业能力，还应关注教师的性格特点等因素。同时，教师教育观念的重要性不容忽视。他主张培养智慧型、策略型和战略型的国际中文教师，以应对多元化、国际化教育环境的变化。

Li Quan pointed out in his keynote speech that the competency of international Chinese teachers is especially important in the selection process. Besides evaluating a teacher's professional abilities, attention should also be given to their personality traits and other factors. The importance of a teacher's educational philosophy should not be overlooked. He advocated fostering intelligent, strategic, and strategic-thinking international Chinese teachers, in order to adapt to the diverse and internationalized educational environments.

在国际中文教师素养方面，张新生认为，国际中文教师首先应该明确教学目标和理念，即为什么要教书？教师自己的外语学习体验如何？教师自己得是一个外语学习者，知道怎么学习，多思考什么是学习，才有可能教好别人。其次，教师应该注重反思，以避免思维僵化。第三，教师要能够开展行动研究。基于实践的行动研究强调实证和解决问题，教师能够基于实践，并通过反思与研究解决问题是非常重要的。

Regarding the competency of international Chinese teachers, Zhang Xinsheng held that teachers should first clarify their teaching objectives and philosophies, that is: Why teach? How have their own foreign language learning experiences been? They need to be language learners themselves and know how to learn and frequently reflect on what it means to learn before they can effectively teach others.

Secondly, teachers should emphasize reflection to avoid mental rigidity. Thirdly, they need to be able to conduct action research. Based on practical action research, which emphasizes empirical evidence and problem-solving, teachers' ability to be grounded in reality and to solve problems through reflection and research is vital.

郝清新指出,在这个数字化时代,教师要擅于利用现代科技手段,探索在线教育、数字教育、虚拟教育等新的教育模式,以适应学生多元化的学习需求。

Hao Qingxin pointed out that in this digital age, teachers should be adept at using modern technology to explore new educational models like online, digital, and virtual education to meet students' diverse learning needs.

## 2 认证研究深入化, 教师认证多维化

### In-Depth Certification Research and Multifaceted Teacher Certification

叶军介绍了华东师范大学IB教师认证情况。宣力指出有必要对国际中文教师认证作深入研究,例如,要了解各国的教师认证要求。吴勇毅认为,国际中文教师培训认证工作既有必要性,也有可行性。

Ye Jun described the IB teacher certification situation at East China Normal University. Xuan Li stated that it is necessary to conduct in-depth research on international Chinese teacher

certification, such as understanding the certification requirements of different countries. Wu Yongyi held that the certification of international Chinese teacher training is both necessary and feasible.

闫寒冰引用《地平线报告》的有关论述,结合教师培训实践经验,指出可以通过“微认证”来对教师进行能力评价。

Yan Hanbing cited discussions from the “Horizon Report” and based on teacher training practice, suggested using “micro-certification” to evaluate teachers' competencies.

马跃指出,一方面,以往中国派遣的汉语志愿者回国后往往因为缺少对口工作而转行,这是一种资源浪费;另一方面,各国对师资培养的要求不同。基于这两方面原因,他希望汉语志愿者能够通过学习,获得任教国当地的师资认证,充实当地本土中文教师队伍。

Ma Yue pointed out that, on the one hand, Chinese language volunteers from China often change careers upon returning home due to a lack of relevant jobs, which is a waste of resources. On the other hand, different countries have varying requirements for teacher training. Considering these two factors, he hoped that Chinese language volunteers can obtain local teacher certification in their host countries to strengthen the local Chinese teaching workforce.

# 4

## 国际中文教师教育理论与实践探索

### Exploration of International Chinese Teacher Education Theory and Practice

专家对国际中文教师教育理论与实践的探索,集中体现在:正视经验借鉴的问题,廓清理论,促进理论与实践相互转化;培训模式关注“反馈指导”,培训方法聚焦“最佳实践”;技术创新实践助力教师教育,资源构建推动教师专业发展;把握国际中文教育新趋势,推进跨学科创新实践。

Experts' exploration of theory and practice in international Chinese teacher education primarily focuses

on recognizing the importance of experience, clarifying theories, and promoting the mutual transformation of theory and practice; emphasizing “feedback guidance” in training models and focusing on “best practices” in training methods; leveraging technological innovations to support teacher education and advancing teachers' professional development through resource building; and grasping new trends in international Chinese education to promote interdisciplinary innovative practices.



## 1 经验借鉴与理论廓清，理论与实践相互转化

### Experience Borrowing and Theory Clarification, Mutual Transformation of Theory and Practice

刘乐宁对比了TESOL和TCSOL在教师情况、教学环境、语言地位、学生学习动机上的差异，强调在借鉴TESOL经验的同时，要注意TCSOL的独特性和经验适用问题。

Liu Lening contrasted the differences between TESOL and TCSOL in terms of teacher, teaching environments, language status, and student motivation. He emphasized the importance of recognizing the uniqueness of TCSOL and the applicability of TESOL's experience while borrowing from it.

刘乐宁认为，教师教育者的语言观、对二语习得理论的理解和教师培训的指导思想都会对教师培训产生直接影响，如果教师教育者没有廓清相关理论，那么具体实践就会出现偏差。以语法为例，刘乐宁指出，如果仍停留在介绍语法是“抽象的脱离语境的规则”，忽视语法理论体系，是不适宜、不公平的。而未能将最新、最好的语言学本体研究成果转化成教师需要的教学语法，仍是目前国际中文教师教育中存在的重要问题。

Liu Lening held that the language views of teacher educators, their understanding of second language acquisition theory, and the guiding principles of teacher training will directly influence teacher training. If teacher educators do not clarify relevant theories, mistakes may occur in practice. Taking grammar as an example, Liu Lening pointed out that adhering to the view that grammar is “abstract rules detached from context” and neglecting theoretical frameworks of grammar is inappropriate and unfair. The failure to transform the latest and best linguistic research into pedagogical grammar needed by teachers remains a significant issue in international Chinese teacher education.

梁霞探讨了教学理论与实践之间的关系，提出应怎样看待外语教学的理论对国际中文教学的指导意义，应在多大程度上强调国际中文教学的特殊性和中文教学作为外语教学的共性，这些问题是值得一再思考的；而应

该怎样升华国际中文教学的实践，把它变成对整个外语教学有指导意义的理论，则是最终要实现的目标，这个过程虽然漫长，却有意义。

Liang Xia explored the relationship between pedagogical theory and practice, suggesting how one should view the possible guidance of foreign language teaching theories for international Chinese teaching and to what extent the uniqueness of international Chinese teaching and its commonality with foreign language teaching should be emphasized are questions worth pondering again and again. The eventual goal is to elevate the practice of international Chinese teaching into a theory that guides all foreign language teaching. This is a lengthy but worthwhile process.

## 2 培训模式关注“反馈指导”，培训方法聚焦“最佳实践”

### Training Model Emphasizes “Feedback Guidance,” Training Methods Focus on “Best Practices”

闫寒冰在主旨报告中介绍了教育学领域成人学习评估模型，指出目前很多教师培训只让学习者达成了低层的习得效果，没有达到高层的迁移效果，即学习者未能在真实的工作场景当中迁移所学；而现在的教师培训变革方向就是要实现从习得到迁移。她指出，很多教师在参加完学习、培训后，觉得能力没有迁移。那么到底为什么没能迁移呢？闫寒冰以一项两位美国专家的实证研究为例，该研究通过同一个培训主题、不同的培训要素组合探索知识技能迁移的变化，提出了学习者只有在“理论+示范+实践+反馈指导”要素组合下才能有更多的迁移，参训教师才能获取更好的培训效果。

Yan Hanbing described an adult learning assessment model in her keynote presentation, pointing out that many teacher training programs only achieve low-level learning outcomes without achieving higher-level transfer effects. This means that learners fail to apply what they have learned in real work scenarios. The current direction of teacher training reform aims to transition from learning to transfer. She pointed out that many teachers feel that their abilities have not transferred after

completing training. Why does this transfer fail? Yan Hanbing cited as an example an empirical study by two American experts. The study explored changes in knowledge and skill transfer through different combinations of training elements under the same training theme and proposed that learners can only achieve more transfer and better results when the elements of “theory + demonstration + practice + feedback guidance” are combined.

梁霞对闫寒冰分享的培训模式给予了积极的回应，指出她自身的实践经验与闫老师的汇报内容暗合。在她看来，通过听课、集体备课、试讲、指导教师点评这些环节的循环往复，经过五次以上的修改，多数参训教师都能在形式上很接近满足课堂教学的基本需求。因此，梁霞认为这是在国际中文教师培训中可以考虑的具体操作方式。

Liang Xia responded positively to Yan Hanbing's sharing of the training model, noting that her own practical experience aligns with Professor Yan's report. In her view, after several cycles of observations of lectures, collective lesson preparation, demonstration lessons, and guided teacher evaluations, with revisions made over five or more times, most participating teachers can meet the basic requirements of classroom teaching in form. Therefore, Liang Xia believes this is a concrete operationalized approach that can be considered in international Chinese teacher training.

关于教师培训的方法，吴勇毅指出，身处一个“后方法”的时代，其实我们不是去考虑最佳方法（best method）的问题，而是更多考虑最佳实践（best practice）的问题。教师教育者真正应该做的，是思考怎样通过更好的教学法的组合去实践、去培养培训我们的教师，使我们的教学效果变得更好。

Regarding teacher training methods, Wu Yongyi pointed out that we are in a “post-method” era. Instead of considering the “best method,” we should focus more on “best practices.” What teacher educators should truly consider is how to combine better teaching methods in practice and train our teachers, thereby improving our instructional outcomes.

### 3 技术创新实践助力教师教育，资源构建推动教师专业发展

#### Technological Innovation Practice Supports Teacher Education, Resource Building Promotes Professional Development of Teachers

基于教师培训实证研究结果，闫寒冰指出，如今教师培训模式发生了变化，需要开展个性化、应用性、伴随性培训。以前人们常提到的高质量、大规模、可持续的教师培训，也就是所谓的“不可能三角”难题，现在则能被教育数字化系统技术破解。她全面诠释了技术创新和技术变革对追求素养导向、能力本位的大规模精准研训的概念。

Based on the results of empirical research on teacher training, Yan Hanbing pointed out that the mode of teacher training has changed. There is a need for personalized, applied, and incidental training. Previously, what was often referred to as the “impossible triangle” of high quality, large scale, and sustainable teacher training can now be addressed with digital system educational technology. She comprehensively interpreted the concepts of technological innovation and change for pursuing competency-oriented, capability-based large-scale precision research and training.

此外，与会专家认为，教学资源与教师发展有密切的关系。教学资源是教师发展的重要基础，它可以帮助教师更好地完成教学任务，提高教学质量。同时，教学资源也可以促进教师的专业成长，提高教师的专业素养和教学能力。而身处数智时代，技术变革与教学资源开发相结合，更有助于推动国际中文教师的专业发展。

Furthermore, experts at the meeting held that there is a close relationship between pedagogical resources and teacher development. Pedagogical resources are the crucial foundation for teacher development, able to assist teachers in better fulfilling their instructional tasks and enhancing instructional quality. At the same time, teaching resources can also promote teachers' professional growth, improving their professional competence and teaching abilities. In the era of digital intelligence, the combination of technological change and the development of



teaching resources further supports the professional development of international Chinese teachers.

宣力指出,在现今数字化时代,以教材为基础设计,良好的教学课件可以弥补年轻教师在教法上的短板。同时,互动良好的课件设计可以直接、快速地传递最新教学理念,带动教师的教学积极性。

Xuan Li pointed out that in today's digital age, with textbooks as the basis for design, well-designed teaching materials can compensate for young teachers' shortcomings in teaching methods. At the same time, well-designed interactive courseware can directly and quickly convey the latest pedagogical concepts, boosting teachers' enthusiasm for teaching.

朱俐强调了课堂教学的重要性,她回顾自己20年来在CET新手教师培训中的经历,指出新手教师在将知识转化到实践教学上时仍存在困难,需要指导教师对其进行培训,不断打磨教学资源,提升其教学技能。因此,她呼吁共同建设优秀头部教学资源,例如优秀的网络课件等,用于新手教师培训。

Zhu Li emphasized the importance of classroom teaching. Reflecting on her 20-year experience in CET novice teacher training, she pointed out that novice teachers still face challenges in translating knowledge into practical teaching and they need guidance and the continuous refinement of teaching resources in order to enhance their teaching skills. Therefore, she called for collaborative construction of excellent top-tier teaching resources, such as quality online courseware, for novice teacher training.

#### 4 把握国际中文教育新趋势,推进跨学科创新实践

##### Grasp the New Trends in International Chinese Education, Promote Interdisciplinary Innovative Practices

梁霞提出,美国高校人文学科之间的跨学科研究的实践值得关注。她指出,最近二三十年,美国学界特别强调跨学科研究。例如,女性主义研究的理论对美国汉学家研究中国女性文学曾起到重大的参考和借鉴作用。他们从跨学科研究的不同视角出发,不仅在中国女性文学研究中取得丰硕成果,而且在西方女性主义研究领域别树一帜。这样的跨学科研究对于国际中文教育和国

际中文教师教育也是具有启发意义的。此外,梁霞认为,来自不同人文研究领域的教授通过合作、切磋,共同完成同一门课程的教学,这样的教学形式也是值得借鉴的。

Liang Xia proposed that the practice of interdisciplinary research in American humanities deserves attention. She pointed out that in the recent two to three decades, the American academic community has particularly emphasized interdisciplinary research. For example, the theory of feminism research has been an important model in American sinologists' research on Chinese women's literature. Through the different perspectives of interdisciplinary research, they have not only been fruitful in their research on Chinese women's literature, but they have also been unique in Western feminist research. Such interdisciplinary research is also instructive for international Chinese education and the training of international Chinese teachers. In addition, Liang Xia held that professors from different humanities fields collaborating, negotiating, and teaching the same course is a pedagogical practice worth emulating.

宣力也指出,跨学科实践是当今西方教学的主流。她认为,不仅在大学阶段,在中学阶段也更加强调学科之间的交叉融合,存在用中文教授其他学科的需求。特别是如今华文教育也纳入了国际中文教育中,跨学科的实践是存在的。丁安琪指出,未来可以依托华东师范大学在教师教育领域的优势,推进跨学科交流,为国际中文教师教育提供支持。

Xuan Li also pointed out that interdisciplinary practice is mainstream in contemporary Western education. She held that not only at the university level but also at the secondary school level, there is an increasing emphasis on cross-disciplinary integration, with a demand for teaching other subjects in Chinese. Especially now that overseas Chinese education has been incorporated into international Chinese education, interdisciplinary practice does exist. Ding Anqi suggested that in the future, leveraging the advantageous position of East China Normal University in the field of teacher education can promote interdisciplinary exchanges and provide support for the training of international Chinese teachers.



## 5

## 结语 Conclusion

与会专家的思考与探讨为国际中文教师教育的发展厘清了思路，探明了方向，提供了方法。值得一提的是，与会专家一致认为，国际中文教师教育的发展离不开国际交流合作、平台建设与资源共享，而全球中文教师教育联盟的成立正好提供了一个互学互鉴、共建共享的平台。期待未来能够通过全球中文教师教育联盟实现优势互补和资源共享，充分发挥集群效应，推进国际中文教育交流合作。

The discussions and reflections of the experts at the conference have clarified thinking, showed the path ahead and provided methods for the development of international Chinese teacher education. It is worth noting that the experts unanimously held that the development of international Chinese teacher education cannot be separated from

international exchanges, platform construction, and resource sharing. The establishment of the Global Chinese Teacher Education Alliance provides just such a platform for mutual learning, mutual help, collaborative construction, and shared resources. It is hoped that in the future, through the Global Chinese Teacher Education Alliance, complementary strengths and resource sharing can be achieved, fully leveraging the cluster effect, and promoting international exchanges and cooperation in Chinese education. 📖



# 二十四节气

## The 24 Solar Terms

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Bailu

白露是二十四节气中的第15个节气，也是秋季六个节气中的第三个节气，发生在9月7日~9日之间，表示仲秋开始。白露，意为露凝为白。《诗经》有云：“蒹葭苍苍，白露为霜。”这是一年中温差最大的时节，夏季风和冬季风在此时激烈交锋。夜晚空气中的水汽凝结成的露珠晶莹剔透，在晨光的照射下发出耀眼洁白的光芒，所以被称为“白露”。

Bailu, or White Dew, is the 15th solar term in the 24 solar terms, and the 3rd solar term in the six solar terms of autumn, occurring between September 7th and 9th, marking the start of mid-autumn. Bailu refers to dew condensing into white frost. A poem in the *Book of Songs* goes: “The reeds so lush and green, the white dew becomes frost.” This season witnesses the greatest temperature differential all year as summer winds clash intensely with winter winds. Moisture in the night air condenses into translucent dewdrops that shine dazzlingly bright white under the morning light, hence the name Bailu (White Dew).

白露时节也是收获的季节——秋收作物成熟，瓜果丰实。俗话说：“白露秋分夜，一夜冷一夜。”这个时节多吹偏北风，冷空气南下逐渐频繁，加上太阳直射地面的位置南移，使得北半球日照时间变短，日照强度减弱，夜间常晴朗少云，地面辐射散热快，因此气温下降也逐渐加速。

The season of Bailu is also harvesting time — autumn crops ripen, and fruits and melons grow abundant. A saying goes: “The nights after White Dew and Autumn Equinox grow colder and colder.” Cool northerly winds begin blowing frequently at this time as cold air moves south. Coupled with the sun shifting to shine directly further south of the Northern Hemisphere, daylight hours grow shorter, and sunlight intensity weakens. Night skies are often clear with few clouds, and the ground quickly radiates and dissipates heat. Hence temperatures drop at an accelerating pace.

白露既是收获的季节，也是播种的季节。东北平原开始收获谷子、大豆和高粱，华北地区秋季农作物成熟，大江南北的棉花正在吐絮，全国



进入全面分批采收的农忙时期。西北、东北地区的冬小麦开始播种，华北的秋种也即将开始。黄淮地区、江淮及以南地区的单季晚稻已扬花灌浆，双季双晚稻即将抽穗。



Bailu is both a harvest season and a sowing season. In Northeast China's plains, millet, soybeans, and sorghum harvesting has commenced, while autumn crops in North China are maturing. Cotton bolls across the country are bursting as full-fledged graded picking enters its busy season. Winter wheat sowing begins in Northwest and Northeast China, while North China's autumn sowing will start soon too. Single-season late rice in the Huang-Huai Region (ranging from the south of the Yellow River through the north of the Huai River), along with areas around and south of the Jiang-Huai Region (spanning from the south of Huai River to the north of the Yangtze River), has already flowered and ripened, while double cropping late rice is soon to head.

一提到白露，爱喝茶的人定会想到“白露茶”。白露时节，是酷热夏季之后茶树生长的极好时期。白露茶不像春茶那样鲜嫩，也不像夏茶那样干苦，而独有一种甘醇的清香，备受品茶爱好者的青睐。此外，中国南方一些地区还会用糯米、高粱等谷物酿米酒，其酒味甘醇、营养丰富，是秋季招待客人的佳酿。

When Bailu arrives, tea enthusiasts undoubtedly associate it with “Bailu tea.” This season marks the prime growth period for tea trees after the scorching summer. Unlike the tenderness of spring tea or the dry bitterness of summer tea, Bailu tea boasts a uniquely mellow and fresh fragrance, cherished by connoisseurs. In certain regions of South China,

glutinous rice, sorghum, and other grains are utilized to craft sweet and nourishing autumnal rice wine, a delightful beverage for hosting guests.

除了喝白露茶，白露还是吃龙眼的最佳时节。有俗话说：“白露吃龙眼，一颗顶只鸡。”尤其是在中国东南地区，吃龙眼的习俗由来已久。因龙眼有益气补脾、养血安神等多种功效，可以治疗贫血、失眠、神经衰弱等多种疾病，福州人便喜爱在白露这一天买龙眼吃。老福州人喜欢将剥了皮的龙眼泡在稀饭里，龙眼晶莹剔透，孩子们可以为此多吃一碗饭。

In addition to indulging in Bailu tea, the season of Bailu is the prime time for savoring longan fruit. A popular saying emphasizes the significance of consuming longans during this period: “Eating longans on White Dew, one piece equals a whole chicken.” This tradition, particularly prevalent in Southeast China, has deep roots. Longans are not only delicious but also rich in nutrients that nourish the spleen, blood, and spirit. They offer various health benefits, including alleviating anemia, relieving insomnia, and treating neurosis. In Fuzhou, locals have a special affinity for purchasing longans to enjoy on this day. Older Fuzhou residents, in particular, have a delightful practice of soaking peeled longans in rice porridge, enhancing the dish's appeal for children who would enjoy an extra bowl because of them.





# 二十四节气

## The 24 Solar Terms

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秋分  
Qiufen



秋分是二十四节气中的第16个节气，恰好处于秋天的中段。顾名思义，“秋分”就是秋天的一半，“平分秋色”一词也由此得来。秋分发生在每年9月22日~24日之间。此时，太阳直射点回到赤道，又一次把光线和热量平分给南北半球，所以在这一天，南北半球的白天和夜晚都一样长。过了这一天，北半球的夜晚就开始慢慢变得比白天长。秋分时节，长江流域及其以北地区先后进入秋季，日平均气温降到22℃以下。而大部分地区雨季已经结束，凉风习习，碧空万里，秋高气爽，丹桂飘香，蟹肥橘黄，美好宜人。看万山红遍，层林尽染，带走初秋的淡雅，迎来深秋的斑斓。

Qiufen, or the Autumnal Equinox, the 16th solar term in the 24 solar term, occurs in mid-autumn, specifically between September 22nd and 24th each year. True to its name, Qiufen signifies the midpoint of autumn, leading to the poetic notion of “evenly split autumn hues.” During this period, the sun returns to the celestial equator, distributing sunlight and heat evenly between the Northern and Southern Hemispheres. Consequently, both hemispheres experience equal day and night length on this day. Following Qiufen, the Northern Hemisphere witnesses nights gradually lengthening compared to the days. In regions along the Yangtze River and farther north, autumn takes hold during the equinox seasons, characterized by average temperatures below 22°C. The conclusion of most regions’ rainy seasons ushers in refreshing cool breezes



and expansive blue skies, creating an invigorating early autumn. The sweet fragrance of osmanthus permeates the air while crabs plump up and oranges transition to a vibrant yellow — a delightful prelude to the visually stunning mid-autumn. The landscape transforms into a spectacle of reddening mountains and forests, exhibiting the exquisite transition from early autumn's gentle elegance to mid-autumn's vibrant splendor.

由于秋分后降温加快，“三秋”（即秋收、秋耕、秋种）大忙显得格外紧张。秋分时节，棉花吐絮，烟叶也由绿变黄，正是收获的黄金时机。华北地区已经开始播种冬小麦，长江流域及南部广大地区正忙着收割晚稻，抢晴耕，翻土地，准备耕种油菜。秋分节节的干旱少雨或连绵阴雨是影响三秋正常进行的主要不利因素，特别是连绵阴雨会使即将成熟的农作物倒伏、霉烂或发芽，造成严重损失。三秋大忙，贵在“早”字——及时抢收农作物可使其免受早霜冻、连阴雨的危害，适时早播冬季农作物可争取利用冬前的热量资源，培育壮苗安全越冬，为来年收获奠定丰产的基础。



Following Qiufen, the intensification of post-equinox cooling adds urgency to the bustling agricultural activities called “the three autumns” — autumn harvest, autumn plowing, and autumn sowing. This juncture marks the golden period for harvesting as cotton bolls burst open, and tobacco leaves transition from green to yellow. North China has initiated winter wheat planting, while regions along the Yangtze River and further south race against time to reap late rice while simultaneously plowing and preparing for oilseed rape sowing. However, the precarious balance of weather during this season, featuring droughts or prolonged rain, poses challenges to the routine farm work of the



three autumns. Extended rainfall, in particular, risks flattening, molding, or prematurely sprouting crops that are on the verge of ripening. Successfully managing these critical farming tasks pivots on timing — timely harvests prevent damage from early frost and rain, while early sowing of winter crops allows them to make use of pre-winter warmth, fostering robust seedlings and ensuring abundant harvests in the coming year.

到了秋分，中秋节便不远了。农历八月十五是中国传统的中秋佳节，也被称为“团圆节”，是家人团圆的日子。中秋夜，圆月当空，与家人一起品饼赏月；即便家人不能团聚，皎皎明月也寄托着人们的思乡之情。月饼是古代中秋祭拜月神的供品，圆圆的月亮象征着阖家团圆，月饼自然就成为这一节日必备的美食。

The arrival of Qiufen signals the onset of the Mid-Autumn Festival. Celebrated on the 15th day of the eighth lunar month, this traditional Chinese festival, also known as the “Reunion Festival,” is a time dedicated to family gatherings. Against the backdrop of the full harvest moon, families come together to share mooncakes, fostering a sense of unity. Even when they are separated, the same moon connects individuals’ yearning for home. Mooncakes, originally offered to the lunar deity in ancient mid-autumn rituals, feature a round shape symbolizing family togetherness, making them an emblematic delicacy for this festive occasion. 孔



# 武汉， 每天都不同

## A Hundred Faces of Wuhan

作者：王洋帆 Wang Yangfan  
翻译：符梦醒 Fu Mengxing





武汉共有80多所大学，在校大学生160余万人。这些大学生为这座城市注入了独属于年轻人的朝气，武汉也因为他们变得日新月异。透过年轻人的视角，经由不同的季节，我们去看看不一样的武汉。

Wuhan has more than 80 institutions of higher education and over 1.6 million registered college students. These students infuse the city with youth and vigor, refreshing the city's faces every day. Let's take a look at Wuhan across the four seasons through the eyes of these young people.



“所谓春景，不过三月珞樱”，武汉大学的樱花全国闻名。每年春天樱花开放的时节，也是武大校园游客最多的时候。为避免人流过多带来的安全隐患，武大几年前就已经开始通过网络免费预约的方式控制赏樱人数。张琰是从外地考入武汉的一名大学生，刚来武汉时，他就想着与室友一起去武大赏樱，但一直没有如愿。不过，看不到让珞珈山“一夜白头”的樱花盛放美景，到武大的后花园——东湖去看看也是不错的选择。东湖风景区占地88平方公里，每到樱花季，就成为一片“粉海”。东湖磨山樱花园像是一座樱花博物馆，种植了上万株樱花树，有60多个品种，几乎涵盖了地球上所有的樱花种类。

“The best spring is to be found in the cherry blossom of Luoja Hill in March,” the cherry blossom of Wuhan University is a nationally anticipated event each spring, attracting a huge number of visitors on campus. To ensure the safety of visitors, Wuhan University introduced an online booking system for visitors a few years ago to monitor the volume of incoming tourists. When Zhang Yan first came to Wuhan as a new college student, he had dreamed of seeing the famous cherry blossom of Wuhan University with his roommates, yet it was never realized. But if you missed the breathtaking view of Luoja Hill covered in “snow” overnight during the cherry flowering season, a tour of the adjacent East Lake would leave you no regrets. The East Lake Scenic Park, covering 88 square kilometers, turns into a pink sea of cherry blooms in spring. The Moshan Hill Cherry Park located on the southern shore of East Lake is virtually a museum of different varieties of cherry trees. There are more than ten thousand cherry trees in the park covering over 60 varieties, so you could find almost every type of cherry trees on Earth here.



夏天，东湖迎来了属于年轻人的狂欢。“跳东湖”就是其中一项极具挑战性的活动：骑手们借坡抛起，甚至在空中做出一些高难度动作，然后俯冲入水，让东湖水的清凉赶走燥热的暑气。跳东湖活动现在已经成为武汉年轻人中的一种时尚，形成了“跳东湖嘉年华”——岸上的人们和着音乐的节拍，尝着美食，品着美酒，观赏着骑手们矫健的身姿……这样的画面构成了东湖夏日一道独特而靓丽的风景线。

During the summer, East Lake becomes a hub of youthful revelry. “Jumping into the East Lake” is one of the most daring activities: bicycle riders use the slope along the shore to launch themselves into the air, some even performing a few impressive aerial maneuvers before plunging into the water. The refreshing coolness of the lake water provides a welcome respite from the heat of summer. “Jumping into the East Lake” has become a trendy activity among young people in Wuhan and has given rise to the “East Lake Jumping Carnival.” People on the shore would listen to music, savor delicious food, sip fine wine, and admire the riders’ graceful movements. Scenes like these create a unique and alluring vista of East Lake during the summer months.



武汉的秋天很短，几乎是一夜间气温骤降，整座城市就迎来了冬天。

The autumn in Wuhan is short, with temperatures dropping almost overnight, and then the whole city welcomes winter.

冬天的武汉，没有春天的绚烂，也没有夏天的热烈，但热腾腾的武汉小吃让这里平添了一股浓浓的人间烟火味。如今，武汉正大力建设城市的基础设施，搭乘公共交通出行变得越来越方便。周末，张琰喜欢和小伙伴一起乘坐地铁“打卡”各大商圈——老牌商业步行街江汉路、年轻人新时尚的聚集地昙华林、充满复古风情的楚河汉街……还有蔡林记的热干面、大名鼎鼎的周黑鸭、名为“爷爷不泡茶”的奶茶等，这些都是年轻人经常光顾的美食店。地铁串联起了大学的生活与商业街的烟火，武汉本地的“热干面乐队”曾用武汉方言演唱过一首《写在武汉的地铁》，其中唱道：“我的武汉武汉，我想找的答案……想要平淡却又不甘于平凡……一碗藕汤，香味飘飘散散。”



Winter in Wuhan may not have the rich colors of spring or the passion of summer, but the steaming hot local snacks add a touch of human warmth to the season. Nowadays, Wuhan is vigorously building its urban infrastructure, making it much more convenient to travel by public transportation. On weekends, Zhang Yan likes to take the subway with his friends to visit various commercial districts, such as the famous pedestrian street Jiangnan Road, the trendy hub for young people Tanhualin Street, and the retro-style Chu River and Han Street... Young people also like to hunt for unique local food, such as Cai Linji's *Regan mian* (hot dry noodles with sesame paste), the duck snacks of the famous brand "Zhouheiya," and the milk tea from the shop "Grandpa Doesn't Brew Tea." The subway connects life in the university with the bustling energy of the commercial centers. The local Wuhan band "Hot Dry Noodles" has written a song in the Wuhan dialect called "On the Wuhan Subway," and the lyrics go "My Wuhan, the answer I'm looking for... I want a plain life but not content to be ordinary... A bowl of lotus root soup, the fragrance is floating in the air"



歌曲里的武汉，在不变的日常生活气息中展现出了别样的风情。风景未变，但看风景的人不同，风情自然也不同。让武汉显得如此与众不同的，不仅仅是生活其中的年轻人，更在于这座城市本身的魅力。

The song conveys the unique charm of Wuhan as encapsulated in its daily scenes. The same scenery of Wuhan takes on a hundred faces in the eyes of a hundred viewers. What makes Wuhan so different is not only the young people who live there, but also the city's own charm.

武汉，这座吸引年轻人的城市，正逐渐变成由年轻人打造的美丽家园。

Wuhan, a city that attracts young people, is gradually becoming a beautiful city shaped by young people.

武汉，每天都一样。

Wuhan, a different face every day. ☺



# 守望 江豚

## Guardians of Yangtze Finless Porpoises

作者：杨河 Yang He  
李晶 Li Jing  
翻译：杨栾辰 Yang Yichen

长江江豚是中国特有的珍稀鲸类物种、国家一级重点保护野生动物，更是长江生态的“晴雨表”，被人们亲切地称为“水中大熊猫”。过去很多年间，在自然环境下江豚的身影已经很难看到了。然而，近几年江豚的数量不断增多，人们时常能看到它们在长江中自由自在地嬉戏玩耍。“行至长江边，坐看江豚游”，可谓人生一大乐事。

The Yangtze finless porpoise (*Neophocaena asiakorinensis*) is an exceptional and rare freshwater cetacean found in China. As a nationally protected wild animal at the highest level, its wellbeing serves as an “indicator” of the ecological condition of the Yangtze River. Affectionately known as the “panda in the water,” the porpoises in their natural habitat have become increasingly rarely spotted in recent years. However, there has been a noticeable increase in its population, with frequent sightings of them playfully swimming in the Yangtze River. It is considered a profound joy in life to observe, on the banks of the Yangtze River, these porpoises gracefully glide through the waters.

杨河，是湖北的一名江豚摄影师，也是一名江豚“守望者”，他常年在长江边摄影，观察和记录江豚的生活习性。通过他的镜头，我们可以清晰地看到长江大保护以后



当地生态、环境的变化。

Hailing from Hubei Province, Yang He is both a photographer and a devoted guardian of the Yangtze finless porpoises. Throughout the years, he dedicates himself to photographing, observing, and documenting the porpoises' behaviors. Through his lens, we gain a clear depiction of the changes occurring in the local ecology and environment following the implementation of conservation measures for the Yangtze River.



## 与江豚的意外邂逅 An Unexpected Encounter

2022年2月的一天，杨河在江边摄影时突然发现一只江豚在水中不断挣扎，原来是它的尾巴被绳子缠住了，而且越是挣扎，绳子勒得越紧。杨河赶紧向渔政部门求救，很快渔政救援队伍就赶到了。与此同时，三峡海事局向事发地水域所有船只下达了紧急停航的调度令。经过多次尝试和努力，救援人员终于靠近了这头受困江豚。它，终于得救了。

During one eventful day in February 2022, while photographing alongside the river, Yang He stumbled upon an entangled porpoise desperately struggling

in the water. It soon became evident that its tail had become ensnared in a rope, which was tightening its grip as the creature fought to free itself. Realizing the urgency of the situation, Yang He immediately called the local fisheries authority. The rescue team promptly arrived, while the Three Gorges Maritime Bureau issued an emergency order for all vessels in the area to halt navigation. After multiple attempts and strenuous efforts, the rescue team successfully liberated the trapped porpoise, ultimately saving its life.





## 与江豚的不解缘分 An Inexplicable Connection

在之后的拍摄中，杨河发现江豚非常有灵性，那只被解救的江豚似乎认识他这个“救命恩人”：几乎每次去江边，它都会出现在他的镜头里——尾巴上那道清晰的勒痕是它身份的标识。两个月后的一天，杨河在江边再次看到“老朋友”跃出水面迎接自己，他突然有种异样的感觉：今天它好像有点不一样？仔细观察后他发现，“老朋友”的肚子大了，它怀孕了！再后来，江豚便经常带着孩子来看他。每每说起这段往事，杨河总是又兴奋又感动。他拍摄到了它们母子同游的照片，和我们人类一样，江豚妈妈抱着自己的孩子，场面温馨感人。

Later, Yang He discovered that the porpoises are a highly intelligent creature. The porpoise he had rescued seemed to recognize him as its “savior.” Almost every time he went up to the river bank, it would appear in his lens, the mark from the rope all conspicuous on its tail. Two months later, Yang He once again witnessed his “old friend” leaping out of the water to greet him. But this time, a peculiar feeling struck him: She looks different today! Through careful observation, he noticed that his “old friend” had a swollen belly — She was pregnant! As time passed, Yang now has two friends who he frequently sees, the porpoise and her child. Whenever he reminisces about this extraordinary experience, Yang He is filled with excitement and would be moved to tears. From the heartwarming pictures he took of the mother porpoise holding her child while swimming together, we could see how they resembled us humans.

在杨河的镜头下，我们还看到了恋爱中的江豚。秋天，是个浪漫的季节，秋高气爽、景色宜人的宜昌水域对江豚来说也充满了浪漫的气息。江豚们纷纷“谈起恋爱”，它们面带微笑，成双成对地跃出水面，幸福甜蜜；而那些单身江豚也不甘示弱，它们展现矫健的身姿，发出求偶的讯息。

Through Yang He's lens, we also catch a glimpse of the porpoises in love. Autumn, a season of romance, lends a delightful atmosphere to the waters of Yichang, which, in turn, becomes infused with a sense of budding love for the Yangtze finless porpoises. During this time of year, we see the porpoises in love leaping out of the water in pairs, exuding happiness and sweetness, their faces adorned with smiles. The ones who are yet single do not fall behind, swimming up and down, displaying their agility to send out messages of courtship.



## 对江豚的科学解释 More Observations

由于多年来认真观察并执着拍摄江豚，杨河这位江豚守望者对野生江豚的习性有了更多的了解。2023年上半年，宜昌长江段一共出生了两头小江豚。其中一头又漂亮又机灵，应该是在6月9日前后出生的，志愿者团队将其命名为“609”。在杨河眼中，江豚就是自己的孩子。他连续蹲守半个月，记录下了这个新生命的点点滴滴：出生大约第八天的“609”体侧出现了一朵漂亮的“白花”；在随后几天里，它身上出现了更多“花斑”，逐渐变成“斑点豚”；大约半个月后，这些白色斑点全部消失，它的皮肤变得光滑、圆润。经科学家证实，这是长江江豚出生后所经历的蜕皮（蜕去胎皮）过程，属于正常的生理现象。江豚一般在出生后的第二周开始蜕皮，先是某些部位起泡、发白，然后鼓胀破口，很像一朵白花，再逐渐扩展到身体其他部位，直到自然脱落。

Through years of meticulous observation and persistent photographing, Yang He as a porpoise guardian has gained profound insight into the species' habits. In the first half of 2023, two baby porpoises were born in the Yichang Section of Yangtze River. One of these particularly adorable and intelligent creatures was born around June 9th, and became named “609” by the volunteers. In Yang He's eyes, the porpoise is like his own child. He spent half a month documenting every minute detail of this new life: Approximately eight days after birth, “609” developed a beautiful “white flower”

marking on its side. As the days went by, more and more such spots appeared on its body, transforming it into a “spotted porpoise.” After about two weeks, these spots disappeared, leaving the skin smooth and taut. Scientists have confirmed that this process is the molting (shedding of fetal skin) phase that every Yangtze finless porpoise has to undergo after birth, which is a normal physiological phenomenon. Porpoises typically begin shedding their skin in the second week after birth. The “white flower” appears where the fetal skin first starts blistering and turning white, before gradually spreading to other parts of the body until all fetal skin naturally falls off.

“水清了，岸绿了，鱼多了，江豚回来了。这一切，真好！”在说这句话时，杨河眼里散发出异样的光彩。他用江豚逐浪的一帧帧美丽剪影向我们展示了长江水域的生态变化。

“The water has become clearer, the riverbanks are lush with greenery, fish populations have increased, and the Yangtze finless porpoises have made a triumphant return. It's truly a marvelous sight!” As Yang He expressed these sentiments, a peculiar radiance emanated from his eyes. While capturing the leaps of the Yangtze finless porpoises, he certainly has also vividly captured the ecological transformations of the Yangtze River region.

未来，我们一定能在看到更多优哉游哉的“微笑天使”！

In the times ahead, we can undoubtedly anticipate an abundance of these “smiling angels” gracing this very place! 🐬

供图 / 杨河







# 中国光谷：一束照亮科技未来之光

## The Optics Valley of China: Illuminating the Path to the Future

作者：张焕馨 Zhang Huanxin

翻译：李睿 Li Rui

提到武汉，你会想起什么？是“天下第一楼”黄鹤楼，还是令人垂涎欲滴的热干面，抑或是如烟如霞的满城樱花？其实，武汉还有一个科技感十足的身份——中国光谷。数十年间，光谷涌现出了中国第一根光纤、第一家科技企业孵化器、第一个光通信国际标准、第一款商用存储芯片等诸多创新成就。从最初的一束光到一座科技名城，光谷已成为武汉引以为傲的世界级“名片”。

When you think of Wuhan, what springs to mind? The iconic Yellow Crane Tower, the mouth-watering hot dry noodles, or perhaps a city adorned with the gentle hues of cherry blossoms? However, Wuhan holds another technological gem — the Optics Valley of China. Over the past few decades, this valley has given birth to numerous breakthroughs, including China's first optical fiber, the first technological hub, the first optical communication standard, and the first commercial chip. Here, a single ray of light has blossomed into a technological hub, elevating the valley to a world-class symbol of pride for the city of Wuhan.

## 聚光成谷

### The Radiant Beginnings

光谷因“光”得名。1976年3月，武汉邮电科学研究院赵梓森院士在一间简易的实验室里，抻出了中国第一根石英光纤，为中国光电子信息产业发射了“第一束光”。1988年，武汉市政府以邮电科学研究院为基础，在东湖周边建立了东湖高新区。2001年，东湖高新区被批准为国家光电子产业基地，被称为“武汉·中国光谷”。时至今日，经过六次扩容，光谷的面积由最初的24 km<sup>2</sup>扩大至518 km<sup>2</sup>。

The Optics Valley gained prominence for its mastery of “light.” In March 1976, in a humble laboratory, Zhao Zisen, a researcher at FiberHome Technologies Group, successfully produced China’s first quartz optical fiber, igniting the spark for the China’s optoelectronic industry. Building on FiberHome’s achievements, the Wuhan municipal government established a high-tech development zone near the East Lake in 1988. By 2001, this high-tech zone had gained national recognition as an optoelectronic industry hub, later to be known as the Optics Valley of China. Today, after six expansions, it has grown from an initial size of

24 km<sup>2</sup> to a sprawling 518 km<sup>2</sup>.

20多年前，中国使用的光纤主要依赖进口，价格极其昂贵，每公里超2 000元。如今，光谷已经成为全球最大的光通信研发生产基地，其生产的光纤光缆占全国市场的66%，占国际市场的25%，不仅解决了专业技术“卡脖子”的问题，还使光纤光缆的价格降至每公里30元左右。2023年，在中国最早从事光纤光缆生产的企业——长飞光纤的车间里，每秒钟都有58米光纤产出。

Two decades ago, China heavily relied on imported optical fibers, which came at an exorbitant cost of over 2,000 RMB per kilometer. Fast forward to today, and the Optics Valley has emerged as the world’s largest center for fiber-optic communication research and production. The optical fibers and cables manufactured here now command a 66% share of the Chinese market and a 25% share of the international market. This transformation has not only reduced China’s dependence on specialized technology but has also significantly lowered the price of optical fibers and





cables to approximately 30 RMB per kilometer. In 2023, Yangtze Optical Fiber and Cable, one of China's pioneers in the industry, can produce an astonishing 58 meters of optical fibers every second.

除了光纤光缆，激光产业也是光谷的重要支撑产业。作为中国激光产业的发源地，光谷拥有200多家激光企业，其产品已广泛应用于锂电、光伏、医疗、高端制造、智能网联汽车等各行各业。

Along with optical fibers, the success of the Optics Valley is also underpinned by the laser industry. As the birthplace of China's laser technology, it is now home to 200 laser companies, producing a wide range of products including lithium batteries, photovoltaics, healthcare solutions, high-end manufacturing, and smart connected vehicles.

中国光谷起源于“光”，但其辐射领域早已超越了“光”。目前光谷形成了“5+2”产业体系，包括光电子信息、生命健康、节能环保等五大主导产业，以及集成电路和新型显示、数字经济等两大新兴产业。在智能终端领域，光谷吸引了小米、华为、联想、中兴等一批知名品牌入驻，强强联合，众星璀璨，共同为光谷发光发热。

The valley's impact also goes beyond its initial focus on light. It now boasts a dynamic “5+2” industrial framework, encompassing five core industries such as optoelectronics, healthcare, energy conservation and environmental protection, and two emerging fields — integrated circuits and new display technologies, as well as digital economy. In the realm of smart terminals, the valley has become a magnet for tech giants like Xiaomi, Huawei, Lenovo, and ZTE. Together, they form a synergistic cluster that further illuminates the landscape of the Optics Valley.

## 青年之城 The City of Youth

30多年前，光谷所在的东湖高新区还被戏称为武汉“乡里”，如今已成为中国三大智力密集区之一，汇聚了武汉大学、华中科技大学等42所高等院校、56个国家级和省部级科研院所，拥有超过30万专业技术人员和80多万在校大学生。



Just three decades ago, the East Lake High-tech Development Zone was often referred to as the “countryside” of Wuhan. Today, this region has transformed into one of the three most prominent intellectual hubs in China. It houses 42 universities, including prestigious institutions such as Wuhan University and Huazhong University of Science and Technology, along with 56 national and provincial-level research institutes. The valley currently accommodates over 300,000 professionals and serves as the academic home for 800,000 students.

截至2021年，在武汉光谷工作的拥有博士学位的高新技术人才超过了1.2万人。位于光谷未来科技城的“马蹄莲”大楼是武汉标志性的创新建筑，这里聚集了数千名各领域的创新型人才。武汉新能源研究院相关负责人介绍，这座大楼里的博士有上百人，工作人员的平均年龄也只有30岁。

As of 2021, Optics Valley was home to a workforce of 12,000 high-tech professionals, all of whom hold doctoral degrees. The valley's heart, the Future City, features a distinctive building shaped like a calla lily, symbolizing creativity. This architectural

marvel hosts over a thousand innovators. A spokesperson from the Wuhan Institute of New Energy reports that the building houses more than a hundred Ph.D. holders, with a remarkably young average age of just 30 years old.

孙雷蒙是马蹄莲大楼里一个典型的光谷创业者，与光谷有着不解之缘。孙雷蒙出生于武汉，求学于华中科技大学，毕业数年后，又回到母校任教，他对武汉这片热土饱含深情。2017年，孙雷蒙在光谷创办了“华引芯”，致力于高端光源芯片的设计、研发与生产。成立至今，该公司自主研发的芯片与光源性能均已达到世界一流水平。

Among these exceptional individuals is Sun Leimeng, a representative of the entrepreneurial spirit that thrives in the Optics Valley. Sun, a Wuhan native and an alumnus of Huazhong University of Science and Technology, chose to return to his alma mater to teach after gaining a few years of experience following graduation. His unwavering dedication to Wuhan led him to establish HGC Technology in the valley in 2017, focusing on the design, development, and production of high-end light source chips. The chips and light source solutions independently developed by his company have now achieved world class standards.

## 科技创新 Technological Advancements

光谷的目标定位，远不止是科技产业集群地，而是要以科技为引领，打造一座科、产、人、城深度融合，具有国际吸引力的“向往之城”。现在的光谷中心城，聚集了政务、生态、商务金融、文体、消费、医疗、教育等一流资源，俨然成为未来城市的样板。

The Optics Valley aspires to be more than just a technology hub; it aims to lead the way in technology and appeal to the world through its deep integration of science, industry, community, and urban living. The Central City of the Optics Valley exemplifies effective governance, a thriving ecosystem, robust business and financial sectors, lively cultural and sporting events, diverse consumer



options, and top-notch healthcare and educational institutions. It serves as a model for what future cities aspire to be.

2023年9月26日上午10时，武汉光谷空轨旅游线正式对外迎接游客，这是中国开通的首条空轨铁路。蓝白相间的“光谷光子号”列车以倒挂空中、270°观景车厢及全自动无人驾驶功能等为特色，载着游客，驶向通往未来的奇妙旅程。

On the morning of September 26, 2023, at 10 AM, the Wuhan Optics Valley Sky Rail Line was officially inaugurated. This iconic sky rail features sleek “Optics Valley Photon” trains suspended in the air, cabins with 270-degree panoramic views, and fully automated unmanned operation. It offers passengers a marvelous journey into the future, providing a glimpse of transportation in the years to come.

从“一束光”到“一座城”，光谷不断书写着中国科技发展的崭新篇章。希望未来光谷将继续以科技创新为引领，从“中国光谷”迈向“世界光谷”。

The Optics Valley has evolved from a single beam of light into a radiant cityscape, continuously scripting new chapters in China's technological narrative. Looking ahead, it is well-positioned to maintain its momentum of technological innovation, transcending from being China's Optics Valley to the world's Optics Valley. 🌟



# 怒放的 汉绣 之花

## Blossoming Han Embroidery

作者：郭海燕 Guo Haiyan  
翻译：李睿 Li Rui



20世纪60年代末的一天，汉口头道街，一个名叫黄春萍的幼童瞥见奶奶在绣花。只见窗下头发花白的奶奶戴着眼镜，手持绣绷，将细线拉进、抽出。渐渐地，欢快跳跃的长尾鸟、五彩缤纷的蝴蝶就活脱脱地出来了，小春萍屏住呼吸，生怕惊飞那些鸟儿、蝶儿，她的两只小手还不停抚弄自己身上的棉布衣襟，那是奶奶和妈妈亲手缝制的，边边角角还绣上了令她喜爱不已的小花小草。这针线勾勒的美妙世界，实在太好看、太神奇了！从此，黄春萍爱上了刺绣，并与之结下了不解之缘。

In the late 1960s, on Toudao Street in Hankou, a young child named Huang Chunping watched her grandmother practicing the art of embroidery. With silver hair and glasses, her grandmother held an embroidery hoop, skillfully weaving thin threads in and out. Before her eyes, vibrant long-tailed birds and colorful butterflies came to life. Little Chunping held her breath, afraid of disturbing these exquisite creations. Her tiny hands caressed the cotton fabric of her winter jacket, which was made by her grandmother and mother and adorned with delicate flowers and grass that she adored. This enchanting world, crafted with needles and threads, left her utterly spellbound. It was in that magical moment that Huang Chunping fell in love with embroidery and formed a lifelong bond.

长大一点后，黄春萍才知道，中国有四大名绣——苏绣、蜀绣、湘绣、粤绣，它们又各有分支，如苏绣就有苏州刺绣、南通仿真绣、无锡精微绣、扬州刺绣等流派。那么，奶奶和妈妈的绣活儿，又属何门何派呢？原来它叫汉绣，自成一派。汉绣源于中国古代春秋战国时的楚绣，有2500多年历史，是中国诸多绣种中唯一保持楚文化基因又融汇南北绣法之长的刺绣品类。

As she grew older, Huang Chunping discovered that China was home to four renowned embroidery styles: Suzhou embroidery, Sichuan embroidery, Hunan embroidery, and Canton embroidery. Each of them had its unique branches, like Suzhou needlework, Nantong's realistic-style embroidery, Wuxi's delicate embroidery, and Yangzhou needlework. But what style did her grandmother and mother practice? It turned out they were practitioners of Han embroidery, a distinct style rooted in the ancient Chu embroidery of the Spring



and Autumn Period and the Warring States Period in China, with a history spanning 2,500 years. In fact, it is the only embroidery category in China that has preserved the cultural essence of the Chu Kingdom while incorporating the finest techniques from both northern and southern embroidery traditions.

作为一个地方绣种，汉绣以湖北荆州、洪湖、武汉为中心区域，其特点是采用“平金夹绣”，层层施色；画面层次分明、繁而不乱，色彩对比强烈，所绣图案可枝上生花、花上生叶、叶上出枝，光彩夺目，美不胜收。

As a regional style, Han embroidery is centered around Jingzhou, Honghu, and Wuhan in Hubei Province. Its distinctive features include the use of “horizontal interlocking golden threads” to create a gradation of colors. The resulting images are clear, intricate but not chaotic, with strong color contrasts. The embroidered patterns can depict flowers growing on branches, leaves sprouting from flowers, and branches emerging from leaves, creating a dazzling and breathtaking display of beauty.



黄春萍就在这浓厚的汉绣氛围里出生、长大。凭着对刺绣的热爱，这个大眼盈波、极有主见的武汉姑娘，10岁时就拜韩辉和项珍珍两位汉绣大师为师。学艺的日子里，她每天苦练12小时以上，手指常被刺破。当窗外小伙伴们玩得不亦乐乎时，她在绣架前一坐，从日出绣到日落，从不叫苦。

Huang Chunping was immersed in the rich tradition of Han embroidery from a young age. With an unwavering passion for this art form, she embarked on an apprenticeship under two masters, Han Hui and Xiang Zhenzhen, when she was just 10 years old. Her days of learning were marked by relentless practice, often resulting in pricked fingers. While her peers played outside with joy, Huang Chunping devoted herself to her embroidery frame, working from sunrise to sunset without complaint.

真正的汉绣大师除了有一手好针线活儿，还必须会画画，懂设计——这可是刺绣的灵魂啊！于是，黄春萍勤奋读书，考取了武汉一所工艺美术学校，毕业后顺利进入当地一家绣花厂工作。1986年，21岁的她考取了广州美术学院，攻读服装设计专业。1990年，她学成归来，仍回原单位从事汉绣设计工作。由于种种原因，2001年，黄春萍工作十多年的绣品公司（其间绣花厂被改制成绣品公司）倒闭了。

Mastery of Han embroidery requires proficiency not only in needlework but also in drawing and design, which are at its core. Thus, Huang

Chunping diligently pursued her studies and gained admission to a school of arts and crafts in Wuhan. After graduating, she joined a local embroidery factory. In 1986, at the age of 21, she was admitted to the Guangzhou Academy of Fine Arts to major in clothing design. Following her graduation in 1990, she returned to her hometown and resumed her work in Han embroidery design at her original workplace. Unfortunately, in 2001, the factory, where Huang Chunping had dedicated over a decade of her life, closed its doors for business (restructuring) reasons.

20世纪90年代以来，随着中国经济的发展，人们的生活水平不断提高，服装市场空前繁荣，汉派服装也逐渐兴起。“我那时就在汉正街上，很多服装店的老板要往衣服上刺绣，我就接了很多设计的活儿。图案一定下，我就组织工人们去刺绣，我自己也绣。订单量有大有小，至于报酬，是根据衣服上的刺绣图案来定：图案复杂的我们多赚点，简单的少赚点。那时，为了赶活儿，我常常一绣就是整个通宵。就这样，这条路一直走到现在……”说起这些，黄春萍的眼里闪着光，那是如丝线般柔韧、能容天地万物的光。一边接零活赚钱，一边照顾家庭，她继续用绣绷和绣架来实现自己的绣娘梦。几年下来，她积攒了数百幅汉绣作品。



In the 1990s, as China's economy flourished and people's living standards improved, there was an unprecedented boom in the clothing market and a growing demand for traditional Han-style attire. Reflecting on those times, Huang Chunping remarked, "Back then, on Hanzheng Street, clothing stores were eager to incorporate embroidery into their garments. I took on numerous design assignments. After finalizing the designs, I would assemble a team to do the embroidery, and I would also personally contribute. Order sizes varied, and compensation depended on the intricacy of the embroidery design — more complex patterns brought in higher earnings, while simpler ones earned less. To meet tight deadlines, I often worked through the night. That is how my journey in this field began and continues to this day..." As Huang Chunping recounted her experiences, her eyes shone with a light as delicate as silk threads and as encompassing as the world. She supported her family through piecework, all the while nurturing her dream of becoming an embroidery artist, using her embroidery hoop and frame as tools. Over time, she crafted hundreds of Han embroidery pieces.

2008年春夏之交，黄春萍开始个人创业。她开了间汉绣工作室，即日后蜚声业内外的“锦绣坊”。

Around the summer of 2008, Huang Chunping made the decision to establish her own embroidery business. The studio she founded would later become known as the famous "Jinxiu Fang" (Splendid Workshop), both within and beyond the industry.

工作室开张不久，某个中午，黄春萍感觉不对劲，怎么绣架像在动，地面也有点晃啊？晚上回到家，打开电视，她惊呆了：四川省汶川县发生大地震，7.8级（后震级修订为里氏8.0级）大地震！电视里的新闻滚动播放，震后场景惨不忍睹：楼房、道路、桥梁和通电、通水、通信设施等全垮了。黄春萍流着眼泪看新闻，蓦地，她的目光被电视上一帧



画面深深吸引：北川中学倒塌后，一片废墟上，一面鲜红的国旗正静静飘扬在校园的上空……这面旗帜没倒啊！无数的解放军、武警部队官兵昼夜兼程赶赴灾区；一批批消防官兵、特警、公安民警等千里驰援；还有全国各地的志愿者、各种支援疾奔汶川……大灾大难之时，我们的五星红旗没倒，民族精神还在！黄春萍的眼睛一亮，学美术出身、对画面敏感的她，一下子来了创作灵感。她浑身热血沸腾，决定以此为原型，用刺绣来展现中国人民面对一切困难的顽强不屈。

Not long after her studio opened, one afternoon, Huang Chunping sensed something unusual. The embroidery frame seemed to be moving, and the ground beneath her feet slightly swayed. When she returned home that evening and turned on the television, she was left in shock: a massive earthquake measuring 7.8 on the Richter scale (later revised to 8) had struck Wenchuan County, Sichuan Province! The images continuously scrolled on TV, playing heart-wrenching scenes post-earthquake: buildings, roads, bridges, and





essential utilities like electricity, water, and communication had all crumbled. Tears welled up in Huang Chunping's eyes as she watched the news coverage. Suddenly, her eyes were drawn to an image on the television: amidst the ruins of Beichuan Middle School, a vivid red flag proudly fluttered in the sky... the flag hadn't fallen! Thousands of members of the People's Liberation Army and armed police forces rushed to the disaster area day and night; teams of firefighters, special forces, and police officers traveled great distances to provide

aid; volunteers from across China came to Wenchuan... in the face of this catastrophe, China's five-starred red flag stood tall, and the spirit of the nation persevered! Huang Chunping's eyes lit up. As an art graduate with a keen visual sense, inspiration struck her instantly. Filled with passion, she decided to use her embroidery skills to portray the unwavering spirit of the Chinese people in the face of adversity.

此时的黄春萍已练就过人的本领。针线不离手，美术、服装设计专业出身的她，历经30多年实践，将传统汉绣与现代书法、绘画、篆刻、陶瓷等艺术技法相融合，形成了独具特色的个人艺术风格：似绣非画，似画非绣。她想将自己的绝活儿一股脑儿地展现在这幅震后的国旗作品上。自2008年5月20日起，黄春萍心无旁骛，全身心投入该作品的创作之中。她融合汉绣、苏绣、湘绣等多种刺绣手法，通过线条粗细对比，来营造自然、虚实相间的立体感；利用针法排列角度和方向的变化，来呈现刺绣特有的丝光效果。最终，她耗时整整一年，用568万针、800余种色线，完成了近1平方米的心血之作：《屹立的国旗》。此作远观真实生动，近看出神入化。见者无不凝神。更令人称奇的是，作品传达的主题“坚强的国度，不倒的民族魂”呼之欲出，无声胜有声！2009年，《屹立的国旗》毫无悬念地获得中国民间文艺最高奖“山花奖”，这也是湖北省迄今为止唯一获此殊荣者。这幅作品被捐献给汶川，被汶川博物馆永久珍藏。她本人则被授予“汶川县荣誉市民”称号。

At this point, Huang Chunping had already mastered exceptional embroidery skills. With needles and threads always by her side, she, a graduate in fine arts and fashion design, had accumulated over three decades of practical experience. By blending traditional Chinese embroidery with contemporary techniques such as calligraphy, painting, engraving, and ceramics, she had developed a distinct artistic style that was neither purely embroidery nor merely painting. Her goal was to express all her knowledge of embroidery through a

Chinese national flag artwork in the aftermath of the earthquake. Starting on May 20, 2008, Huang Chunping dedicated herself to this project. She incorporated various techniques, including Han, Suzhou, and Hunan embroidery. By adjusting thread thickness, she achieved a natural, three-dimensional effect. Fine-tuning the angle and direction of stitching, she created the unique silk-like shine of embroidery. After an entire year of relentless effort, she completed her labor of love: “The Resilient Flag,” covering nearly one square meter, consisting of 5.68 million stitches, and utilizing over 800 different thread colors. When viewed from a distance, the work appeared lifelike, and up close, its details were awe-inspiring. Anyone who laid eyes on it couldn't help but be captivated. What was even more astonishing was the message it conveyed, “A Strong Nation, an Indomitable Chinese Spirit,” palpable without the need for words. In 2009, “The Resilient Flag” unsurprisingly received the “Shanhua Award,” China's highest honor in folk art, making Huang Chunping the sole recipient from Hubei Province to date. She later donated this artwork to Wenchuan County, where it now resides permanently in the Wenchuan Memorial. As a result of her contribution, Huang Chunping was granted the title of “Honorary Resident of Wenchuan County.”

2008年起，黄春萍开始带教残疾人弟子。2010年开始，在残联、妇联及其他相关部门的支持下，她每年开办培训班，通过“汉绣工厂”“楚凤起航”“黄鹤工坊”等项目，免费教授广大妇女特别是残疾人妇女汉绣技艺。经过十余年的运营，她们已逐步实现“设计—生产—销售—客户—市场数据反馈—设计”的闭环运营模式，十余家门店和生产基地遍布江城，年产值超千万元，市场地位稳固。

Starting in 2008, Huang Chunping embarked on a journey to teach embroidery to people with disabilities. By 2010, with the support of organizations such as the Disabled Persons' Federation and the Women's Federation, she initiated free workshops on the art of Han embroidery. These workshops,

titled “Han Embroidery Factory,” “Chu Phoenix Takes Flight,” and the “Yellow Crane Workshop,” placed particular emphasis on empowering women, especially those with disabilities. Over more than a decade, these workshops have successfully established a self-sustaining cycle that encompasses design, production, sales, and customer feedback. They have expanded to include more than a dozen stores and production facilities in Jiangcheng, with an annual output value exceeding tens of millions of RMB, firmly establishing their presence in the market.

2019年秋，武汉迎来第七届世界军人运动会。这是继2008年北京奥运会后中国举办的规模最大的国际体育赛事，来自100多个国家的近万名运动员参赛。为了寻找设计灵感，将世界军运文化和长江文化、湖北荆楚文化、武汉城市文化相融合，黄春萍专程前往三峡等地参观、写生。最终，她和团队历时两年多，创作出50余幅军运会主题作品。“此次军运会不仅是国际性的体育盛会，更







是世界性的文化交流盛会，我希望将东道主武汉特有的文化内涵传递给各国友人，为传承和发扬中华非遗文化作一点贡献。”黄春萍做到了，这批汉绣精品果真令各国运动员和嘉宾们惊叹不已！

In the fall of 2019, Wuhan hosted the 7th CISM Military World Games, a momentous international sporting event comparable in scale to the 2008 Summer Olympics in Beijing. Nearly ten thousand athletes from over 100 countries converged in Wuhan for the occasion. Seeking inspiration, Huang Chunping traveled to locations like the Three Gorges, where she meticulously observed and sketched the cultural elements of the Military World Games, the rich heritage of Hubei, and the vibrant urban life of Wuhan. Over two years, she and her team crafted more than 50 artworks with the Military World Games theme. “The Military World Games transcends being a mere international sporting event; it’s also a global cultural exchange event. My mission is to convey the cultural essence of Wuhan, the host city, to friends from all corners of the world and contribute to the preservation and dissemination of China’s intangible cultural heritage,” stated Huang Chunping. Indeed, the exquisite Han embroidery masterpieces she created left athletes and guests from across the globe in sheer awe!

自2019年以来，黄春萍还陆续在湖北十堰房县、咸宁赤壁等地设立“中国非遗文化黄春萍汉绣艺术精准扶贫基地”“汉绣产业发展乡村振兴基地”，并同当地建档立卡户妇女结对子，为数千人提供汉绣技能培训，同时还引领无数贫困妇女、留守妈妈按市场订单进行创作、生产，帮助她们实现就业增收。

Since 2019, Huang Chunping has been actively establishing the “Huang Chunping Han Embroidery Art Targeted Poverty Alleviation Base” and the “Han

Embroidery Industry Rural Revitalization Base” in Fangxian County in Shiyan City and Chibi County in Xianning City. Collaborating with local women from underprivileged households, she has provided Han embroidery training to thousands of individuals. Moreover, she has guided numerous disadvantaged women and stay-at-home mothers in designing and making market-driven products, helping them secure employment and increase their income.

2020年春，一场前所未见、突如其来的疫情来袭，武汉“女将”黄春萍再次组织团队，以我心绣众志成城之心，创作出汉绣筷套、抗疫香囊、抗疫口罩等系列产品，即便力微如斯，亦助家园战胜疫情。

In the spring of 2020, when an unprecedented and unexpected pandemic swept through Wuhan, Huang Chunping once again rallied her team to develop various themed pieces, including Han



embroidery chopstick holders, anti-pandemic sachets, and face masks. Despite having limited resources, they exhibited a collective determination to mitigate the pandemic's impact.

国家级非物质文化遗产汉绣制作技艺代表性传承人，中国民间文艺最高奖“山花奖”得主，汶川县荣誉市民……一项项荣誉的背后是汗水、是坚持、是信仰、是责任，黄春萍用指尖传承汉绣技艺，穿针引线绘制幸福画卷，为抢救和保护、传承与发扬“楚文化大使”汉绣艺术，默默奉献努力着。

Today, Huang Chunping is widely recognized as a representative inheritor of China's national intangible cultural heritage, a recipient of the prestigious Shanhua Award, and an honorary resident of Wenchuan County. Behind each of these honors lies a story of hard work, unwavering dedication, deep faith, and a strong sense of responsibility. With her skilled fingertips, Huang Chunping continues to carry forward the legacy of Han embroidery, weaving a tapestry of happiness with her needles and threads. Seeing Han embroidery as the Cultural Ambassador of Hubei, she remains committed to preserving, safeguarding, inheriting, and promoting this art form. ❶

供图 / 郭海燕





# 元宇宙世界——未来不是梦

## The Metaverse World — Where the Future Becomes a Reality

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“您好，我是数智人营业员‘荆小楚’，很高兴为您服务。”这是湖北省武汉市首个5G元宇宙营业厅的数字虚拟营业员“荆小楚”在与前来办事的市民进行互动。

“Hello, I'm 'Jing Xiaochu,' your AI sales representative, here to assist you.” As people enter Wuhan's first 5G Metaverse service center for business, they are greeted by this digital virtual sales representative.

在湖北“元宇宙世界”，除了能办理业务，还能在VR未来城市交通体验区感受“云上逛武汉”的乐趣，只要戴上显示设备，拿起手柄操纵杆，人就仿佛低空飞行一般，可以尽情游览武汉长江大桥、黄鹤楼等美景，体验现实与虚拟交互的美妙时空。当然，这仅仅是元宇宙的一小部分。



Hubei's "Metaverse World" offers more than just transactions; it provides an exciting virtual tour of Wuhan in its VR future city transportation zone. All you need to do is put on the display device, grab the controller, and you'll feel like you're soaring through the sky. You'll have the freedom to explore iconic landmarks like the Yangtze River Bridge and the Yellow Crane Tower, creating a delightful blend of reality and virtual interaction. However, this is just a glimpse of what the Metaverse has in store.

元宇宙是借助人工智能、虚拟现实、云计算、数字孪生、区块链等高科技手段，把物理世界映射到由数字和互联网组成的虚拟世界，并可以与现实世界实现交互，达到虚拟与现实的融合。早在1992年，美国作家尼尔·斯蒂芬森就在其科幻作品《雪崩》里提到了“元宇宙”（Metaverse）的概念，人们在元宇宙时空里可以拥有自己的虚拟替身，塑造元宇宙最初的形态。

The Metaverse employs cutting-edge technologies such as artificial intelligence, virtual reality, cloud computing, digital twins, and blockchain to reshape the physical world into a virtual world of digital and internet-based elements. It enables interaction with

real life, achieving a fusion of the virtual world and the reality. The concept of "Metaverse" was first introduced as far back as 1992 by American author Neal Stephenson in his science fiction novel *Snow Crash*, where he envisioned a space for individuals to create and inhabit their virtual avatars. This laid the foundation for the Metaverse as we know it today.

近年来，元宇宙概念持续爆火，这把“火”一直燃烧至今。而湖北在元宇宙技术创新、内容制作和产品培育方面一直走在前列——发展元宇宙虚拟数字人、策划元宇宙服装秀、建设元宇宙体验乐园等项目，让元宇宙产业成为湖北闪亮的高科技“名片”。

In recent years, the popularity of the Metaverse concept has surged, and its impact is still strongly felt today. Hubei has emerged as a leader in Metaverse technology, content creation, and product development. Notable projects in this regard include the development of virtual digital personas, the planning of Metaverse fashion shows, and the establishment of Metaverse experience parks. These initiatives have positioned the Metaverse industry as a high-tech showcase for Hubei.



在虚拟数字人方面，现代与传统并重。最为知名的是湖北用元宇宙概念打造的首个省级文旅虚拟数字代言人“胡贝儿”。这个结合了传统文化和数字技术的虚拟明星，以“擅长楚风歌舞，熟知荆山楚水”为标签，不仅能表演国风节目，还能带游客在线体验湖北美景，被称为元宇宙世界的“才女”。更受欢迎的是“牛郎织女”虚拟数字人。在一年一度的天河七夕文化节上，用元宇宙打造的“牛郎织女”虚拟数字人成为热点——眉目刚毅、棱角分明的牛郎，柳眉凤眼、精致典雅的织女，充满现代感和艺术感，展现了中国爱情的魅力。进入景区，“牛郎织女”虚拟数字人作为导游和智能宣传大使，出现在大街小巷，向游客介绍当地的特色，传统文化与现代生活就这么奇妙地融合在一起。元宇宙的虚拟数字人向人们展示了科技赋能文旅的独特魅力，也为湖北文旅带来多元化的发展模式。

In the realm of digital entities, Hubei has successfully blended modernity with tradition. One prominent example is “Hu Bei’er,” the first provincial digital spokesperson created under the Metaverse framework. This virtual celebrity, tapping into traditional culture and digital technology, is famous for her mastery of Hubei-style music and dance, as well as her knowledge of local natural beauty. She can not only give Chinese cultural performances but also serve as a virtual tour guide, taking visitors on immersive journeys through Hubei’s landscape, earning her the title of a “multitalented lady” in Metaverse. Another favorite are the digital representations of the Cowherd and the Weaver Girl. During the annual Qixi Festival, these Metaverse-generated digital beings took the spotlight: The Cowherd’s resolute and distinctive features and the Weaver Girl’s elegant and delicate appearance exude a modern and artistic charm, showcasing the timeless allure of these tales. As visitors explore the scenic area, these avatars, acting as digital guides and ambassadors, appear at every turn to introduce people to local specialties. This fusion of traditional culture with modern life illustrates how Metaverse digital entities enrich cultural and tourism experiences, offering diverse opportunities to Hubei’s cultural and tourism industry.



在服装秀方面，虚拟影像与真实场景交相辉映。第一届中国元宇宙服装设计大赛在武汉开幕，掀起了“虚实结合”的时尚潮流。在寒风凛冽的冰川世界里，在绿树成荫的田野上，在繁花似锦的大厦间，摩登时尚的模特身穿潮服穿行其间，服装随着环境而变化，仿佛推开了时空任意门。这种在虚拟场景和虚拟时空上演的精彩时装秀，也带动了时装设计领域的革新。不同于现实生活，在元宇宙世界，服装设计可以“不按常理出牌”，大小、款式、面料等都不受限制，个性突出、造型别致的设计受到了年轻人的追捧。设计师足不出户，在线上就能完成制版设计、颜色更改、褶皱疏密调整等全部流程，两三天就能生产出新款服饰，其产品往往超越现实，极具科幻色彩。

In the world of fashion shows, Hubei integrates virtual elements into real-world settings. The inaugural China Metaverse Fashion Design Competition, held in Wuhan, has initiated a fashion trend that blends the

virtual and the real. In this groundbreaking show, models gracefully traversed various virtual landscapes, from icy realms to lush green fields and vibrant cityscapes, all while adorned in stylish attire. What truly captivates is how their clothing adapted to each environment, creating the illusion of journeying through time and space. These fashion presentations, set against virtual backgrounds and spaces, have also sparked creativity in the fashion design industry. Unlike the constraints of the physical world, the Metaverse offers limitless possibilities for fashion design. Sizes, styles, and fabrics are no longer limiting factors, leading to a growing demand for unique designs among young enthusiasts. Designers can experiment with patterns, colors, frills, and folds, all from the comfort of their own homes. The result is the swift creation of cutting-edge designs in a matter of days, akin to a scenario from a science fiction novel.





在体验乐园方面，神话故事与现实设备融为一体。位于武汉的神话元宇宙体验乐园是感受元宇宙世界最刺激的地方。该项目以中国上古时期的《山海经》为蓝本，构建了一个平行时空元宇宙剧场，将人们引入上古神话世界。设计极富创意，观众从“时空裂缝”进入山海世界，化身为烛龙、白泽和鲛人等上古神兽，体验一场从远古洪荒到未来世界的奇幻穿越之旅。这种体验打破了神话、科幻、虚拟、现实的边界，构建了一个充满神祇、灵兽、奇观的“山海经神话宇宙”，让神话不再是遥远的想象和传说，而是近在咫尺的感受和体验。



In the realm of experiential entertainment, Hubei has blended mythology with cutting-edge technology. The Mythical Metaverse Experience Park in Wuhan offers the ultimate adventure for exploring the Metaverse. Drawing inspiration from China's ancient myth, the *Classic of Mountains and Seas*, the park has brought to life a parallel Metaverse theater that immerses visitors in an ancient mythical realm. The design is incredibly imaginative: as visitors step into a “time-space rift,” they are transformed into mythical creatures such as Zhu Long (fire dragon), Bai Ze (white lion), and Jiao Ren (merfolk), embarking on a journey from the primordial past to the distant future. This experience blurs the lines between mythology, science fiction, virtual reality, and reality, creating a mythical Metaverse brimming with deities,

beasts, and wonders, making mythology not just a distant concept but an immersive encounter.

湖北元宇宙产业还广泛深入医疗、文创、工业和教育等领域，具有非常广阔的应用前景。比如在教育方面，元宇宙可以构建基于虚拟技术的模拟仿真、场景重现等新型教学教具，通过沉浸式体验让学习变得更加生动简单。借助元宇宙技术搭建解决方案后，操作人员可以沉浸式体验学习，不限次数与实体场地，反复练习，直至掌握这门技术。

The Hubei Metaverse industry has also made significant inroads into healthcare, cultural innovation, industry, and education, showing immense potential. In the realm of education, the Metaverse can give rise to virtual teaching tools that rely on simulations and scenario reenactments, enriching learning through immersive experiences. By harnessing Metaverse technology, learners can practice without the constraints of time or physical location until they master the required skills.

元宇宙的出现模糊了主观和客观的界限。在这个全新的网络化虚拟世界里，元宇宙不仅能够把现实世界镜像到虚拟世界中去，让我们看到自己的众多虚拟分身，还能拓展人类的活动空间，让很多想象层面的概念魔幻般地出现在人们周边。人们甚至可以见到过去的自己、现在的自己，还能设计出未来的自己。或许，一个新的世界即将到来。

The emergence of the Metaverse blurs the boundaries between the subjective and physical worlds. In this entirely new networked virtual world, we not only replicate the real world and interact with numerous avatars but also expand the scope of human activity, bringing imaginative concepts to life. People can even encounter their past, present, and design their future selves. Perhaps, a new world is on the horizon, where endless possibilities await. ❷

供图 / 樱花飘落

# 如何教好文化课

Effective Strategies for Teaching Cultural Studies



作者：黄艳红 Huang Yanhong  
翻译：李睿 Li Rui

“中国文化与文明”是埃及各大学中文系的一门必修汉语课程，是外国学生了解中国璀璨文化的窗口。

“Chinese Culture and Civilization” is a compulsory Chinese language course taught at the Chinese departments of Egyptian universities. This course acts as a gateway for students learn the rich tapestry of Chinese culture.

在多年的教学实践中，我慢慢甄选出适合埃及学生学习的内容，摸索出一套他们喜闻乐见的教学方法——中埃传统文化比较法。下面就举几个例子说明。

Drawing from years of teaching experience, I have curated content tailored to the learning needs of Egyptian students. I have also developed an engaging and enjoyable teaching methodology, known as the Sino-Egyptian Traditional Culture Comparative Approach. Allow me to offer a few illustrative examples.



## 中埃传统节日的代表：春节和闻风节

### Traditional Festivals: The Chinese Spring Festival and Egyptian Sham El-Nessim

同出自农耕文明，古代中国人和埃及人都根据自己对天体和自然界的观察，制定了完善的历法，并根据历来安排农事。所不同的是，中国的农历是阴阳合历，即日月合历；古埃及的历法则是太阳历。中国的春节和埃及的闻风节都是庆祝春天来临、万象更新的重要节日。

Rooted in agrarian civilizations, both ancient Chinese and Egyptians devised intricate calendars based on their observations of celestial bodies and the rhythms of the natural world. Both use these calendars to plan their agricultural endeavors. The notable distinction lies in their calendar types, as China employs a calendar that combines the lunar and solar cycles, while ancient Egypt utilizes a solar calendar. As important festivals, both the Chinese Spring Festival and Egyptian Sham El-Nessim celebrate the arrival of spring and the renewal of life.

教授中国传统节日的课程，主要侧重四个方面：时间、来历（背景）、习俗和饮食。

In my course on Chinese traditional festivals, I place particular emphasis on four key facets: timing, origin (historical context), customs, and cuisine.

春节的时间是农历的正月初一至十五，一般称“过年”，是新一年的开始。关于春节的来历，除了历法背景，我还特意介绍了和春节有关的民间传说，从扫尘，贴春联、福字、窗花、年画，到燃放烟花爆竹、守岁和拜年，我结合图片和短视频一项一项地仔细讲解，同学们觉得非常新奇有趣。接下来的重头戏就是春节的饮食了——北方的饺子、南方的年糕让学生们垂涎欲滴。去过中国餐厅的学生趁机炫耀，没去过的学生则迫不及待地想去亲口尝一尝这些中华美食。

The Spring Festival falls on the first day to the fifteenth day of the first lunar month. Commonly known as “Guo Nian,” it marks the beginning of a new year. In explaining the origin of the Spring Festival, apart from its historical background, I also delved into the folklore associated with the festival. From the rituals of spring cleaning, the hanging of couplets and auspicious symbols, the display of window decorations and Spring Festival paintings, to the exuberant practices of setting off fireworks and firecrackers, staying up late on Lunar New Year’s Eve, and paying New Year visits, I illustrated each tradition using pictures and short videos, which the students found fascinating. Undoubtedly, the highlight of the course was the discussion of the Spring Festival cuisine, which includes northern dumplings and southern rice cakes, delicacies that invariably leave students’ mouths watering. Those fortunate enough to have dined at Chinese restaurants took the opportunity to share their experiences, while others eagerly anticipated the opportunity to savor these Chinese dishes for themselves.

之后，我把话题转到了埃及的“闻风节”，请学生仿照我介绍春节的方式介绍他们的传统节日，要求必须跟春节的知识一一对应着讲述。学生们以小组为单位，共同完成了下方的表格。



Afterwards, I shifted the topic to Egyptian Sham El-Nessim and asked the students to introduce their traditional festivals just like what I did with the Chinese Spring Festival. I emphasized that they should make sure to explain each aspect of their festival in relation to what we had discussed about the Spring Festival. The students worked in groups to complete the table below.

	春节 Spring Festival	闰风节 Sham El-Nessim
时间 Time	农历正月初一至十五 From the 1st to the 15th day of the first lunar month	每年的三、四月间 During March and April
背景 Background	起源于殷商时期，与原始信仰、祭祀、历法等相关，庆祝新年开始，祈愿来年风调雨顺 Originating in the Shang Dynasty; rooted in primitive beliefs, sacrificial rituals, and calendars; celebrated to welcome the start of the new year and favorable weather	起源于古埃及法老时期，是庆祝春天来临、万象更新的节日 Originating from the Pharaoh era of ancient Egypt; celebrated for the arrival of the spring season and the renewal of life
习俗 Customs	扫尘，贴春联、福字、窗花、年画，守岁 Cleaning the house, pasting spring couplets and the character 福 ( <i>fu</i> , blessing), paper-cuttings for window decoration, pasting Spring Festival pictures, staying up late on Lunar New Year's Eve	面部彩绘、画彩蛋、踏青 Face painting, decorating colored eggs, and enjoying outdoor activities
食俗 Food Traditions	北方饺子、南方年糕 Dumplings in the north, rice cakes in the south	腌鱼、青葱、煮鸡蛋 Pickled fish, green onions, and boiled eggs

通过比较的方式，学生们不但轻松掌握了中国春节的相关知识，而且系统总结出两个节日的特点，主动学习了很多新词，可谓是“一举多得”。

Through the process of comparison, students not only effortlessly grasped relevant knowledge about the Chinese Spring Festival but also systematically summarized the characteristics of two festivals. They proactively learned many new words, making it a win-win situation.



## 中埃古代发明的代表：蔡侯纸和莎草纸

### Ancient Inventions: Caihou Paper and Papyrus

中国和埃及同为世界文明古国，其文化的载体——纸的发明自然不可或缺。

As ancient civilizations, both China and Egypt made a pivotal contribution that served as a medium of their cultures: the invention of paper.



在造纸术发明以前，人们多用竹筒、羊皮和锦帛等记录文字，但这些东西不是沉重就是昂贵，只有少数人用得起，极大地限制了文化和信息的传播。中国东汉时期的蔡伦总结前人的经验，改进造纸工艺，以树皮、破布、麻头、旧鱼网等植物纤维为原料，造出了成本低、质量高的“蔡侯纸”，并很快实现了大范围推广。这种造纸工艺一直沿用至今，对世界造纸业的发展和人类文明的传播具有深远影响。

Before the invention of papermaking, people predominantly used materials like bamboo slips, sheepskin, and silk to record information, but these materials were either heavy or expensive, making them accessible to only a few, significantly limiting the dissemination of culture and information. During the Eastern Han Dynasty in China, Cai Lun, building upon the knowledge of his predecessors, improved the papermaking process. He used plant fibres from tree barks, discarded cloth, hemp, and old fishing nets as raw materials, resulting in the creation of “Caihou paper,” which was low in cost and high in quality. It was quickly adopted on a large scale. This papermaking technique has been in use ever since

and has had a profound impact on the development of the global paper industry and the dissemination of human civilization.

古埃及记录文字使用的是莎草纸，并持续使用了3 000多年，记录了古埃及、古希腊和古罗马的历史和成就。莎草纸虽然叫“纸”，但实际上并非真正的纸，反而更接近竹筒，只是它的制作工艺要复杂很多，也比竹筒轻巧。莎草纸的原材料是盛产于尼罗河流域的一种叫作莎草的植物，与蔡伦造纸的原材料一样，有着廉价易得的优点。莎草纸大约出现在公元前3000年，蔡侯纸则出现在约公元105年。现代纸张的定义是把植物纤维打碎后重组，莎草纸则是植物纤维的拼接。如今，莎草纸画是来埃及的外国游客必购纪念品之一，被称作古埃及文明的“活化石”。教授这一内容时，我请学生带上莎草纸来课堂，通过将其与现代纸张对比帮助他们感知和理解它与中国蔡侯纸的区别。我还给学生布置了课后作业，让他们将废纸、包装盒等当作原料，仿照蔡伦造纸的方法制作纸张，并完成表格的填写。学生们都觉得有趣极了，轻松愉快地就掌握了所学的知识。



Ancient Egypt utilized a writing material called papyrus, which remained in use for over 3,000 years as a means to record the history and accomplishments of ancient Egypt, Greece, and Rome. Although referred to as “paper,” papyrus differed significantly from what we typically associate with paper today;

its composition was more akin to bamboo slips. While its production process was intricate, it resulted in a lighter material than bamboo slips. Papyrus was crafted from the papyrus plant, which thrived in the Nile River region — similar to the plant material used by Cai Lun, chosen for its affordability and accessibility. Papyrus dates back to around 3000 BC, preceding the emergence of Caihou paper at around 105 AD. The key distinction between modern paper and papyrus lies in their manufacturing processes: modern paper involves breaking down and reassembling plant fibers, while papyrus is more akin to a patchwork

of plant fibers. Today, papyrus art serves as one of the essential souvenirs for tourists visiting Egypt, often celebrated as a “living relic” of ancient Egyptian civilization. When teaching this topic, I encouraged students to bring papyrus to class and asked them to conduct a comparative analysis of papyrus and Caihou paper. Additionally, I assigned homework tasks in which students used materials like wastepaper and cardboard boxes to create paper using Cai Lun’s method and completed a comparative analysis table. This approach greatly piqued students’ interest and enhanced their comprehension of the subject matter.

	蔡侯纸 Caihou Paper	莎草纸 Papyrus
出现时间 Date of Origin	约公元 105 年 Around 105 AD	约公元前 3000 年 Around 3000 BC
原材料 Raw Materials	植物纤维： 树皮、破布、麻头、旧鱼网等 Plant fibers from tree barks, rags, hemp, old fishing nets, etc.	植物纤维：莎草 Plant fibers from papyrus plants
制作工艺 Manufacturing Process	<ol style="list-style-type: none"> <li>1. 浸泡原材料，软化；</li> <li>2. 捣烂、搅拌，成为纸浆；</li> <li>3. 挤出水分，平铺晾晒</li> </ol> <ol style="list-style-type: none"> <li>1. Soak the raw material to soften;</li> <li>2. Pound and stir to create a pulp;</li> <li>3. Squeeze out the moisture and spread out to dry</li> </ol>	<ol style="list-style-type: none"> <li>1. 原材料去皮、切片、浸泡；</li> <li>2. 把薄片平铺，上下两层互相垂直；</li> <li>3. 挤出水分，晾干，磨平</li> </ol> <ol style="list-style-type: none"> <li>1. Peel the raw material, slice, and soak;</li> <li>2. Lay the thin slices flat, with two layers perpendicular to each other;</li> <li>3. Squeeze out the water, let it dry, then smooth it out</li> </ol>



	蔡侯纸 Caihou Paper	莎草纸 Papyrus
影响 Impact	<p>对世界造纸业的发展和人类文明的传播影响深远；现代造纸技术是蔡伦造纸术的延续和改进</p> <p>Exerting profound influence on the development of the paper industry and the spread of human civilization and laying the foundation for modern papermaking technology</p>	<p>持续使用了3 000多年，记录了古埃及、古希腊和古罗马的历史和成就</p> <p>Used continuously for over 3,000 years; providing record for the history and achievements of ancient Egypt, ancient Greece, and ancient Rome</p>



此外，中国传统文化中的中医理论与古埃及的草药使用理论和防腐技术，中国传统建筑与古埃及建筑，中国的“儒释道”三教一体信仰体系与古埃及的多神信仰，中国的甲骨文与古埃及的象形文字，等等，两个文明在很多方面都存在可比性。

Moreover, numerous parallels exist between traditional Chinese and ancient Egyptian cultures. These include similarities in areas such as the theories of traditional Chinese medicine and ancient Egypt's utilization of herbs, preservation techniques, traditional Chinese architecture and ancient Egyptian architecture, the integrated belief systems of Confucianism, Buddhism, and Taoism in China and the polytheistic beliefs of ancient Egypt, and the Chinese oracle bone script and ancient Egyptian hieroglyphs.

用比较法教授这门课程，不但激发和培养了中国文化的兴趣，鼓励学生主动去阅读、了解和探索，而且让学生懂得应客观看待和评价世间的万事万物，不妄自尊大，也不妄自菲薄，以自身文化为根本，进行互鉴、互赏，促进对彼此文化的了解和包容。如此，人类文明才可以继续在融合中发展和进步。



By employing comparative methods in teaching this course, we not only ignite and cultivate students' fascination with the Chinese culture but also motivate them to actively engage in reading, exploration, and comprehension. Furthermore, it instills in students the value of objectively assessing the world, free from excessive arrogance or self-deprecation. This approach underscores the pivotal role of one's own culture as a bedrock for fostering mutual appreciation and cross-cultural learning, thereby nurturing understanding and tolerance among diverse cultures. In doing so, we contribute to the evolution and advancement of human civilization through harmonious integration. 🌐

# 专家共话孔子学院未来发展

## Experts Discuss Future Development of Confucius Institutes

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日~8日，世界中文大会“孔子学院的未来发展”论坛在北京国家会议中心顺利召开。会议期间，我们采访了多位专家代表，请他们分享孔子学院发展的经验与见解。

From December 7 to 8, 2023, as part of the World Chinese Language Conference, the Future Development of the Confucius Institute Forum was successfully convened at the China National Convention Center in Beijing. During the event, we had the opportunity to interview several experts and hear their insights on the evolution of Confucius Institutes.



### 加强特色发展， 提升孔子学院品牌影响力

#### Fostering Unique Growth and Expanding Impact



吉尔吉斯斯坦奥什国立大学校长科卓别科夫·库达伊别尔迪 (Kozhobekov Kudaiberdi) 指出，孔子学院不仅是一个语言学习和文化交流的平台，更是奥什国立大学特色发展的助推器。通过与中方高校的密切合作，奥什国立大学孔子学院为当地学生提供了学习中文和中国文化的机会，同时也为吉尔吉斯斯坦南部地区打开了通往中国的大门。

Kozhobekov Kudaiberdi, President of Osh State University in Kyrgyzstan, emphasized that the Confucius Institute at his university serves not only as a platform for language acquisition and cultural exchange but also as a catalyst for the university's distinctive development. By cultivating close connections with its partner Chinese university, the institute provides local students with opportunities to learn the Chinese language and culture, effectively bridging the southern region of Kyrgyzstan with China.

库达伊别尔迪校长表示，在提升教学质量方面，奥什国立大学孔子学院始终注重对本土教师的培养和培训，本土化的教学方法能更好地适应当地学生的文化背景和学习习惯；在文化活动方面，孔子学院成立了多个社团，如合唱团、武术团等，让学生以丰富多彩的形式学习、了解中国文化。孔子学院培养的学生在中资企业中发挥了重要作用，成为当地主要的汉语人才。



To enhance the quality of education, President Kudaiberdi highlighted the institute's commitment to training local Chinese teachers to adapt their teaching methods to the local cultural context and students' preferences. Regarding cultural activities, the institute has established various clubs, including a choir and a club on Chinese martial arts, offering students diverse opportunities to delve into Chinese culture. Graduates of the institute have gone on to play pivotal roles in local Chinese enterprises, creating a pool of Chinese language talent in the region.

库达伊别尔迪校长还强调了孔子学院之间的协同发展，认为孔子学院之间应该加强合作，共享资源和经验，共同提升品牌影响力，实现互利共赢。

President Kudaiberdi also underscored the importance of collaboration among Confucius Institutes. He believed that these institutes should strengthen their cooperation, share resources and experiences, and collectively enhance their brand influence for mutual benefit and success.

## 中美关系与文化交流， 孔子学院扮演桥梁角色

### Linking Sino-US Relations and Cultural Exchange



贺志明 (James B. Heimowitz) 是孔子学院全球发展高级顾问，在接受专访时，他表示，中国在全球舞台上的重要性日益增强，孔子学院作为文化交流的桥梁，对于帮助世界了解中国、促进中美之间的理解与合作至关重要。

James B. Heimowitz, a senior consultant on Confucius Institute global development, emphasized in the interview that as China's global significance continues to grow, Confucius Institutes serve as crucial bridges for cultural exchange. They play a pivotal role in helping the world gain insights into China and fostering mutual understanding and cooperation between the United States and China.

谈到未来发展，贺志明认为，孔子学院已建立起一个较为完善的网络，只要继续保持专注与专业，必将在促进中外文化交流方面发挥积极、独特的作用。

Looking ahead, Heimowitz expressed confidence in the well-established network of Confucius Institutes. As long as they maintain their dedication and professionalism, they would undoubtedly continue to have a positive and distinctive impact on promoting cultural exchange between China and other countries.

贺志明曾担任华美协进社（编者按：华美协进社成立于1926年，旨在推动中美之间的文化交流）社长长达九年，作为第一批来中国留学的美国人之一，他与中国结缘已有数十年。他告诉记者，不久前中美元首会晤后，美国民众了解中国的积极性明显增强。他期待，未来中美能在多个领域进行更加深入的交流合作。他也相信，通过共同努力，两国能够消除偏见、增进理解，携手迈向更加积极的未来。

Heimowitz served as the president of the China Institute in America for nine years (Editor's note: The China Institute in America, founded in 1926, aims to promote cultural exchange between China and the United States). As one of the first Americans to study in China, he has maintained close ties to China for decades. He noted that following a recent meeting between the leaders of China and the United States, there has been a noticeable surge in Americans' interest in understanding China. He looked forward to deeper exchanges and cooperation between the two countries across various domains. He also believed that through joint efforts, both countries could overcome biases, enhance mutual understanding, and move towards a more positive future together.

## 见证与参与， 架起中俄文化沟通的桥梁 Bridging the Cultural Gap in Sino-Russian Cultural Communication



作为莫斯科第一家孔子学院的外方院长，俄罗斯汉学家易福成（Taras Ivchenko）不仅见证了俄罗斯国立人文大学孔子学院的创立和成长，还亲历了国际中文教育的蓬勃发展。

Taras Ivchenko is a Russian Sinologist and the foreign director of the Confucius Institute at the Russian State University for the Humanities (RGGU), the first of its kind in Moscow. Not only has he witnessed the establishment and evolution of the institute, but he has also actively participated in the growth of international Chinese language education.

从2007年到2023年，俄罗斯国立人文大学孔子学院已有15年历史。截至2022年，俄罗斯国立人文大学孔子学院已开设71个班，招收学生750余人。如今，孔子学院已成为俄罗斯社会学习中文、了解中国文化和当今社会发展状况的重要窗口。

From 2007 to 2023, the Confucius Institute at RGGU celebrated 15 years of history. By 2022, it had launched 71 classes and enrolled over 750 students. Today, the institute serves as a vital gateway for Russian society to learn the Chinese language, understand Chinese culture, and stay updated on the latest developments in China.

易福成院长一直注重中文教学质量，反对“求速”的语言学习态度。他认为，“这其实违反了语言学习的本质。不能求速，也不能求量，必须求质。”因此，在与学

生面对面交流时，他常常现身说法，希望学生能在学习中文的过程中，从自身的学习兴趣出发，乐在其中。

Director Ivchenko consistently emphasizes the importance of high-quality Chinese language instruction, advocating against rushing the language-learning process. He believes that “hastening it goes against the essence of language acquisition. We shouldn’t prioritize speed or quantity; our focus must be on delivering quality.” In his interactions with students, he sets an example, hoping to instill in them a sense of enjoyment in learning Chinese rooted in their individual interests.

俄罗斯国立人文大学孔子学院还与中国的对外经济贸易大学合作，定期对本土教师进行培训，开展线上体验营活动，深入讲解中国经济、货币政策，研讨中俄两国多项合作项目，并通过组织各类比赛活动，多层次、多方面地介绍中国文化。易福成院长认为，孔子学院为中外民心相通架起了桥梁，并期待未来在专业对接等方面继续深化合作，为国际中文教育的发展贡献更多力量。

The Confucius Institute at RGGU has maintained close collaboration with the University of International Business and Economics in China, offering regular training for local Chinese teachers, including online training camps, lectures on China’s economic and monetary policies, and various workshops on China and Russia cooperation. Through a range of competitions and events, the institute presents Chinese culture comprehensively and multifacetedly. Director Ivchenko viewed the Confucius Institute as a bridge for mutual understanding between the Chinese and foreign communities, and he eagerly anticipated deeper collaboration in areas such as professional integration, further contributing to the advancement of international Chinese language education.

## 孔子学院助力国际 中文教育，促进文化交流 Fostering Chinese Education and Global Cultural Exchange

自2007年成立以来，开罗大学孔子学院一直致力于推广中文教育，让更多的埃及人选择学习中文，了解中国文化。李哈布（Rehab Mahmoud）院长介绍了该孔子学院的教学特色。





Since its establishment in 2007, the Confucius Institute at Cairo University has been on a mission to promote Chinese language education and deepen Egyptians' understanding of Chinese culture. Director Rehab Mahmoud enthusiastically shared the institute's unique educational approach.

随着中文被纳入埃及中小学教育体系，开罗大学孔子学院编写了适合埃及中小学生的中文教材。孔子学院非常重视“汉语桥”比赛，一位学生曾代表埃及来中国参加总决赛，并获得了第一名的好成绩。此外，孔子学院还通过举办各种活动，如诗歌朗诵、讲故事、唱歌比赛等，来提高学生们使用中文的能力。这些活动不仅丰富了学生的文化生活，还加深了他们对中国文化的兴趣和理解。

As Chinese language programs became integrated into Egypt's primary and secondary school curricula, the Confucius Institute at Cairo University has tailored Chinese language materials specifically for Egyptian students. The institute places significant emphasis on the “Chinese Bridge” competition, where one of their students represented Egypt in the final competition in China and won the first prize. The institute has hosted a variety of activities, including poetry recitations, storytelling sessions, and singing contests, all aimed at enhancing students' proficiency in using the Chinese language. These events not only enrich students' cultural experiences but also deepen their interest in and appreciation of Chinese culture.

开罗大学孔子学院不仅关注语言教学，还致力于培养优秀的中文教师：从三年级开始开设一系列中文教师培训班，进行系统培训，其中包含教材编写、教学方法等内容。此外，孔子学院还与北京大学建立了合作关系，每年都会邀请两三位北大教师为埃及的中文教师开设讲座。

The institute doesn't limit itself to language instruction; it is equally committed to training exceptional Chinese language teachers. It offers a series of workshops, including training on curriculum development and teaching methodologies, for local Chinese teachers starting from the third grade

up. Furthermore, the institute has established a partnership with Peking University, regularly inviting two to three professors from Peking University each year to lecture Chinese language teachers in Egypt.


李哈布院长表示，埃及政府非常支持孔子学院的工作，在国际会议审批、孔子学院团队访问或与其他国家签署协议时，都能得到埃及政府的积极回应。

Director Mahmoud emphasized the strong support the institute received from the Egyptian government. Whether in gaining approval for international conferences, organizing official visits, or signing agreements with other countries, the institute has consistently received positive responses from the government.

李哈布院长对孔子学院的未来发展充满信心。她表示，开罗大学孔子学院将继续培养优秀的中文教师，提高学生的中文学习能力，推动国际中文教育的发展，为中埃文化交流贡献力量。

Director Mahmoud expressed confidence in the future development of the Confucius Institute. She stated that the Confucius Institute at Cairo University would continue to train outstanding Chinese language teachers, enhance students' proficiency in the Chinese language, promote international Chinese language education, and contribute to cultural exchanges between China and Egypt.

在这个全球化日益深入的时代，作为中外语言文化沟通的桥梁，孔子学院不断地展现其独特的价值和影响力。专家访谈为我们深入了解孔子学院的未来发展提供了机会，也让我们看到了它在未来发展中所面临的挑战和机遇。我们期待，孔子学院能够继续完善其全球网络，加强国际合作，为世界各国人民提供更多学习中文和了解中国文化的机会，共同构建一个更加和谐、多元的国际社会。

In this increasingly globalized world, as bridges for cross-cultural communication, Confucius Institutes consistently demonstrate their unique value and impact. The interviews with these experts have provided us with valuable insights into the future of Confucius Institutes, including the challenges and opportunities they might face. We look forward to witnessing Confucius Institutes expand their global networks, enhance international cooperation, and offer more opportunities for people worldwide to learn Chinese and develop a deeper understanding of Chinese culture. This, in turn, will contribute to the building of a more harmonious and diverse international community. 



## 《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。
3. 欢迎提供配图和图片说明，图片大小不低于 3MB，分辨率为 300dpi 以上，单独以附件形式发送。
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《孔子学院》编辑部



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*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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2. Maintain clarity in your manuscript, emphasizing narrative, interest, and cultural elements.
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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Editorial Department of *Confucius Institute*



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