

# 基础课程改革与学术创新的相互促进 ——以“基础英语”课程为例

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# 提纲

1. 为什么关注基础课程
2. 教师学术研究反哺基础课程改革
3. 基础课程改革促进教师学术创新



# 1.为什么关注基础课程



- 英语专业教育中的思辨缺席
- 毕业生在工作中缺乏分析综合能力，很难有创新意识和创新能力
- 问题早已被指出（如何其莘等，1999；黄源深，2010等）



- 基础课程（“基础英语”）多年来更多地被定位为“语言课程”，核心关注语言知识、语言技能。
- 但基础课程作为英语专业（一、二年级）主干课程，应在培养语言能力的同时，促进学生全人发展、注重跨文化能力、思辨能力培养。



- 基础课程转型：从核心关注语言知识、语言能力转向培养拥有过硬语言能力、具有跨学科/跨文化视野、融通家国情怀与国际视野的外语人才
- 全程关注跨文化能力、思辨能力培养



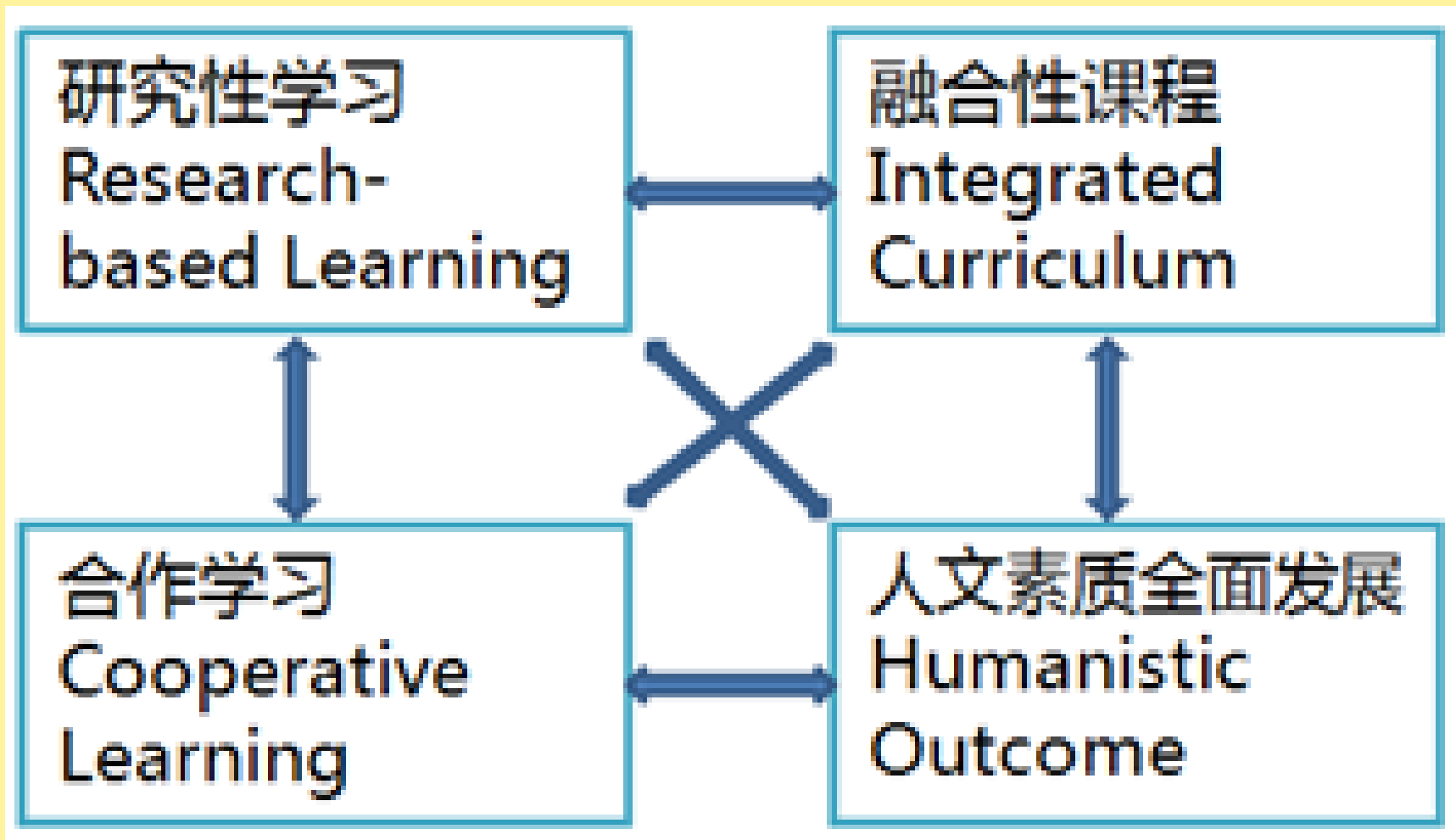
## 2. 教师学术研究反哺 基础课程改革



- 以浙江师大**RICH**课程改革为例



# RICH





- 始于1994年
- 通过研究性学习，突出培养：
  - 跨学科、跨文化视野
  - 学习能力、研究能力
  - 思辨能力
  - 多元文化意识 与能力



- 2016.10-11外研社“Unipus备课沙龙”第二季
- “外语教学中的思辨能力培养”

培养思辨能力，  
是高等教育的一个永恒命题！

不得不承认，在以往的高等英语教育中，高校和教师往往更专注于对语言技能的打磨，而不重视学科训练和人文通识教育，导致大量的教学活动都是在模仿、理解和识记层面展开，很少能够上升到应用、分析、评价和创造的高级思维层次。面对高等英语教育改革的进一步深化，英语教育必须在继承“基本功”教学的优良传统之上，积极创新，超越传统，告别“思辨缺席症”，在思辨能力的培养上实现根本突破。因此，**思辨能力的培养将成为一个高校教师必须面对的重要命题。**

**那么问题来了：**

究竟如何在平日的教学中提高学生的思辨能力？

是否有前人的探索经验可以有效借鉴呢？

Ucreate备课沙龙  
第二季重磅归来！

这个10月，Ucreate备课沙龙第二季“**外语教学中的思辨能力培养**”在大家的热切期待中如约而至。在本季活动中，多位富有经验的一线教师将做客Ucreate备课沙龙，**围绕外语教学中思辨能力的培养、教学理念、教学策略、教学活动设计及教学研究等**展开多方面的系列讲座，理论结合实践，干货满满，精彩不停！

活动时间

2016年10月—11月

活动主题

外语教学中的思辨能力培养

活动形式

微信语音讲座

活动地点

Ucreate备课沙龙微信群

活动日程

## 外语学术科研网

第一期：2016年10月13日

讲座主题：将思辨能力培养融入课程设计与课堂教学——以《基础英语》课程教学为例

主讲嘉宾：胡美馨 浙江师范大学

第二期：2016年10月27日

讲座主题：语言技能思辨化：基础英语课程中的实践与思考

主讲嘉宾：何晓东 浙江师范大学

第三期：2016年11月3日

讲座主题：基于语料库的探究性语法教学与思辨能力培养

主讲嘉宾：陈崇崇 浙江师范大学

第四期：2016年11月10日

讲座主题：口语教学中思辨能力的培养

主讲嘉宾：朱玲佳 浙江师范大学

第五期：2016年11月17日

讲座主题：创新驱动思辨再促进英语学习——以《创新思维与英语学习》课程教学为例

主讲嘉宾：郑连忠 浙江师范大学



- 系列讲座都关注基础课程
- 以“基础英语”课程为例



# 基础英语课程内容板块

- 教材《文化透视英语教程》探究性学习
- 学生课题研究
- 专题拓展学习

# 学生课题学习

形成小组







- 课题研究性学习中如何避免随意“放羊”、而是让“羊儿”在“优质牧场”吃得多吃得好、长得好？
- 教师是课程的核心：基于教师的学术视野与能力的研究性学习引导



- 大一学生在第一学期的课题
- The refugee
- The Wardrobe of Elizabeth I
- Edward VIII and Wallis Simpson
- Woman in the Modern Age
- Foreign Language Education in China:  
1910s-1940s
- Gun Control USA





## —— “Wardrobe of Elizabeth I”

- 在历史语境中解读文化符号的形成
- 理解文化符号与时代的互动
- 理解具体文化符号所讲述的某个时代的某个方面的“故事”
- 从“服装很漂亮”到“文化透视”



His abdication was  
a severe loss for us.  
—Hitler

Edward's experience during World War I led him to support appeasement. Hitler considered Edward to be friendly towards Nazi Germany and thought that Anglo-German relations could have been improved through Edward if it were not for the abdication.



## “爱德华八世”小组总结

- 口口相传的历史叙事可能只是历史事件的单一视角叙事，不一定是历史真相，或不是全部真相。
- 口口相传的浪漫爱情涉及复杂的时代背景，必须回到历史语境中去理解历史事件。
- 当前海量的网络、媒体报道也可能如此，应做思辨的读者，不能人云亦云。



- 教师补充阅读：Hayden White的Metahistory导论
- 历史叙事是带有特定意识形态或主题建构、具有选择性情节的叙事编织



# 课题引导过程复盘的必要性

- “衣橱” “温莎公爵” 课题研究过程中出现犹疑不决
- 利用 “surprise” 引导、深化学生课题学习
- 促进学生和教师同步成长





# 学生学习反馈

- “其实一开始我们是觉得她的衣服很炫，很有风格，所以感兴趣。但是没想到最后我们的核心内容其实不是美感了，从细节上解读了她的政治统治手段和效果。这是我们一开始没想到的，我们从一个起点走到了更多的终点。”

——“伊丽莎白一世的衣橱”小组



# 学生学习反馈

- “难民过去我感觉和我没什么关系。看新闻的时候，也就是觉得他们很可怜，离自己好像很遥远。在做这个课题的时候，我感觉到其实整个世界密切地相互联系在一起，一个地区的问题解决不好，可能对另一个半球产生重大影响。这种联系非常复杂，很难说清楚，但是在难民研究中我们感觉到它的存在，而且在这个问题中我感觉有点弄清楚（这种联系）了。”

—— “难民” 小组



# 学生学习反馈

- “做了课题之后，我发现周围到处都是女性相关的问题了，过去我从来没有这样的感觉。其实周围没有变化，但是我的视角变了。我不是说那些事情都变成女性主义问题了，也不是说这从个角度去理解问题是最好的，而是说我有了一个新的思考角度、思考方式。如果我的思考角度越来越多，那我可能就会更全面、更开放地去理解一个问题了。”

——“现代女性问题”小组



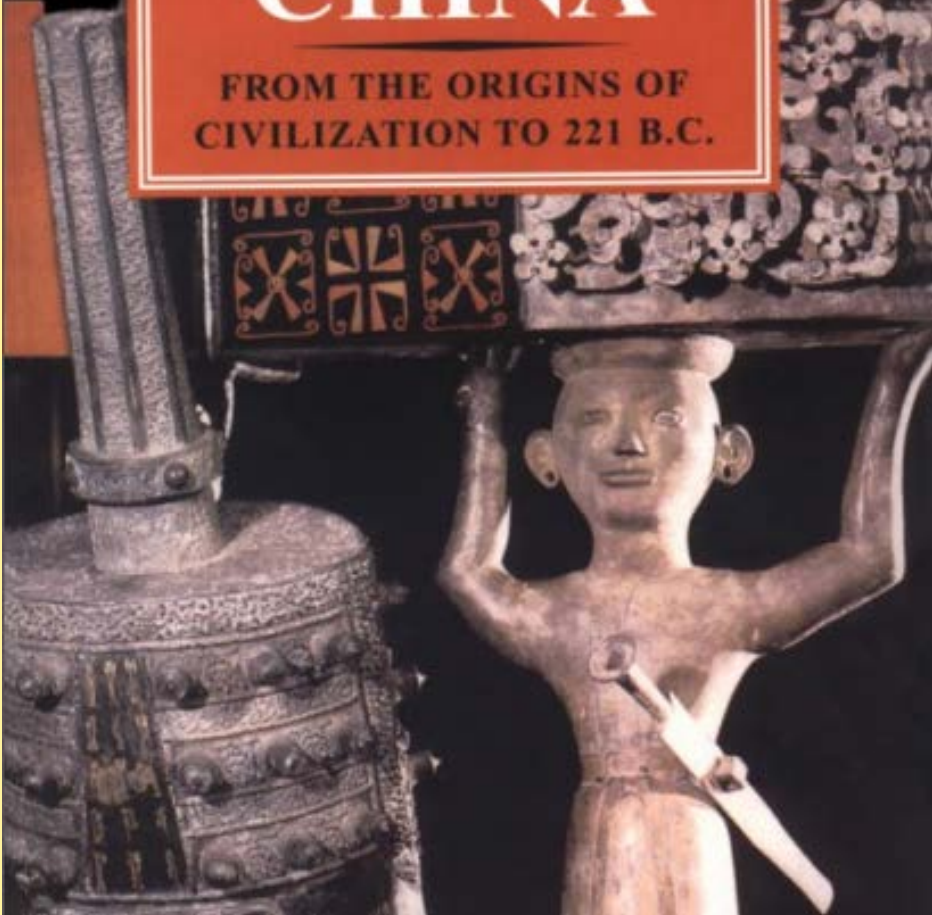
- 教师拓展：
- 顺着学生课题延伸、深化教学内容



- 基于Edward VIII and Simpson的历史问题思考，想和学生一起进一步思考“历史是什么？”
- 选择了有先秦中国史学文本《春秋左传》作为对照的西方史学文本《剑桥中国先秦史》的“齐桓公称霸”叙事作为精读材料

THE CAMBRIDGE  
HISTORY OF  
**ANCIENT  
CHINA**

FROM THE ORIGINS OF  
CIVILIZATION TO 221 B.C.



THE  
**CHINESE CLASSICS:**

WITH  
A TRANSLATION, CRITICAL AND EXEGETICAL NOTES,  
PROLEGOMENA, AND COPIOUS INDEXES.

BY  
**JAMES LEGGE, D.D., LL.D.,**  
OF THE LONDON MISSIONARY SOCIETY.


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IN SEVEN VOLUMES.

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**VOL. V.—PART I,**


CONTAINING  
DUKES YIN, HWAN, CHWANG, MIN, HE, WAN, SEUEN AND CH'ING;  
AND THE PROLEGOMENA.



## THE BEGINNING OF THE SPRING AND AUTUMN PERIOD

The first two and a half centuries of the Eastern Zhou are known as the Spring and Autumn period, taking this name from the title of the chronicles of the state of Lu 魯, the *Chun qiu* 春秋 (Spring and Autumn [annals]), which cover the years 722–481 B.C. (from the first year of the reign of Lu Yin Gong 魯隱公 to the fourteenth year of Lu Ai Gong 魯哀公). The most important source for this period, however, is not the *Chun qiu* itself, but rather the *Zuo zhuan* 左傳 (Zuo's tradition), which provides much more detailed information than the brief entries of the chronicles. The main body of the *Zuo zhuan* was compiled – possibly by more than one author – in the Warring States period (481–221 B.C.), the second half of the Eastern Zhou. Despite a lack of corroborating evidence from other sources, there is no reason to doubt the details of political and military activities given in the *Zuo zhuan* or the roles played by prominent figures in it, such as Guan Zhong 管仲. One supplementary source is the *Guo yu* 國語 (Sayings of the states), which also contains considerable information.<sup>3</sup>

The main arena of activities in the Spring and Autumn period was the alluvial plain of the Yellow River and the Shandong Peninsula, as well as the Huai 淮 and Han 漢 River valleys. It eventually expanded to include much of present-day Shaanxi, Shanxi, and Hebei in the north and the Yangzi River valley in the south. For areas beyond, there is only fragmentary information.



## *The Leadership of Qi*

Zhuang Gong's leadership was too short-lived to give any real structure to the *ba* system. It was in the later hands of Qi Huan Gong 齊桓公 (r. 685–643 B.C.) and Jin Wen Gong 晉文公 (r. 636–628 B.C.) that this system was gradually institutionalized. For decades, there had been no obvious leadership among the Zhou states. The royal court had little authority, while states, both large and small, faced turmoil. Taking advantage of the disunity of the Zhou states, the non-Zhou groups, various kinds of Rong and Di people, intruded on the weaker Zhou states. Meanwhile, the state of Chu, a new power in the south, rose to pose an even greater threat to the Zhou world in the Yellow River valley.<sup>14</sup>

Subsequently, Qi Huan Gong developed a new kind of hegemony in answer to the need for leadership. Qi had an important background. When the Zhou had risen to power in the Wei 渭 River valley, their closest alliance was with the Jiang 姜 people, probably natives of the loess highland in the present provinces of Shaanxi and Gansu, frequently intermarrying with them. At the time of the Zhou conquest of Shang, Jiang Shang 姜尚, leader of the Jiang, led the Zhou army. After Zhou successfully conquered the east, the Jiang people shared in the victory by being able to establish several vassal states. Qi was one of these states, established by Jiang Shang himself.



as spelled out in formal agreements. In an agreement signed in 657 B.C., Huan Gong had urged the allies: "Let there be no damming of irrigation water, no withholding sales of grain, no changes of heir apparents, no promoting of concubines to replace wives, and no involvement of women in state affairs."<sup>24</sup>

An agreement adopted at Kuiqiu 葵丘 in 651 B.C., recorded in the *Mencius*, stipulates five items:

First, slay the unfilial; change not the one who has been appointed heir; exalt not a concubine to be the wife. Second, honor the worthy and maintain the talented to give distinction to the virtuous. Third, respect the old, and be kind to the young; be not forgetful of strangers and travelers. Fourth, let not office be hereditary, nor let officers simultaneously hold more than one office, and in the selection of officers let the object be to get the proper men, and let not a ruler take onto himself to put to death a great officer. Fifth, make no crooked embankments, and impose no restriction on the sale of grain, and let no boundary markers [be] set without announcement.<sup>25</sup>

Three of these items seem to concern household affairs and the general principle of appointment of worthy and capable people. However, in Zhou feudalism patriarchy was an integral element of the state's structure; for this reason, it appeared relevant to maintain order within the households of the various ruling states. Two items related to the role of officials and to the prevention of hereditary tenure of positions; these should be regarded as a new departure from the feudal tradition of hereditary government posi-



夏，会于葵丘。寻盟，且修好，礼也。○好，呼报反，下“于好”并注同。王使宰孔赐齐侯胙，胙，祭肉<sup>①</sup>。尊之，比二王後。○胙，才素反。【疏】注“胙祭”至“王後”。○正义曰：传称“天子祭于曲沃，归胙于公”，此天子有事于文、武，赐齐侯以胙，知胙是祭肉也。《周礼·大宗伯》：“以脰膾之礼，亲兄弟之国。”郑玄云：“脰膾，社稷宗庙之肉，以赐同姓之国，同福祿也。”脰膾即胙肉也。言亲兄弟之国，则异姓不合赐也。二十四年传曰：“宋，先代之後也，于周为客，天子有事膾焉。”是言二王之後，礼合得之。今赐齐侯，是尊之比二王後也。曰：“天子有事于文、武，有祭事也。使孔赐伯舅胙。”天子谓异姓诸侯曰伯舅。【疏】注“天子”至“伯舅<sup>②</sup>”。○正义曰：《曲礼》曰：“五官之长曰伯。天子同姓谓之伯父，异姓谓之伯舅。”郑玄云：“谓为三公者，周礼九命作伯。”齐桓是九命之伯，故以伯舅呼之。齐侯将下拜。孔曰：“且有後命。天子使孔曰：‘以伯舅耄老，加劳，赐一级，无下拜！’”七十曰耄。级，等也。○耄，田节反，一音他结反。劳，力报反。级音急。【疏】注“七十曰耄。级，等也”。○正义曰：《释言》云：“耄，老也。”舍人云：“年六十称也。”郭璞云：“八十为耄。”《释名》云：“八十曰耄。耄，铁也。皮黑如铁。”彼说或云六十，或云八十，杜云“七十曰耄”者，耄之年齿既无明文，《曲礼》云“七十曰老”，《尔雅》以耄为老，故以为七十。《曲礼》升阶之法云“涉<sup>③</sup>级聚足”，是级为等也。法当下拜，赐之



秋，齐侯盟诸侯于葵丘，曰：“凡我同盟之人，既盟之后，言归于好。”义取修好，故传显其盟辞。宰孔先归，既会，先诸侯去。○先诸侯，悉荐反。遇晋侯，曰：“可无会也。晋侯欲来会葵丘。齐侯不务德而勤远略，故北伐山戎，在庄三十一年。南伐楚，在四年。西为此会也。东略之不知，西则否矣。言或<sup>⑤</sup>向东，必不能复西略。○复，扶又反，下“不复会”同。其在乱乎。君务靖乱，无勤于行<sup>⑥</sup>！”在，存也。微戒献公，言晋将有乱。晋侯乃还。不复会齐。

Parr. 1,2. Yu-yueh,—see the events of his accession in the Chuen on III. xii 3,4. He was succeeded by his son Tsze-foo (茲父), known as duke Sëang (襄公). In the period of his early mourning, before his father was buried, Tsze-foo came in mourning garb to this meeting at K'wei-k'ëw, and therefore he is mentioned in p. 2 as 宋子, 'son, or new duke, of Sung.' Tso-she lays down the canon, that the successor to the throne, while his predecessor was unburied, was called Sëaou-t'ung (小童) or 'boy;' and the successor to a State, in like circumstances, Tsze (子), or 'the son.' Kung and Kuh for 正月 read 二月, and 禦 for 御. K'wei-k'ëw was in Sung,—30 *le* east from the pres. dis. city of K'aou-shing (考城), dep. K'ae-fung. The Chuen says:—'The meeting at Kwei-k'ëw was to repeat the former covenant [that in VIII. 1], and to cultivate the good relations among the princes themselves;—which was

yourself to still all disorder in Tsin, and not be anxious about going on to *this meeting.*'

The K'ang-he editors say they agree with many critics of former dynasties in doubting the truth of this narrative.

Parr. 5,6. There is a difficulty here with the date, the day Këah-tsze being really 4 days earlier than Mow-shin of the 4th par. I think, therefore, that Këah-seuh (甲戌), Kung-yang's reading, is here to be preferred, though the received text does not follow him, while it follows Kuh-lëang in giving 詭諸 instead of Tso's 侷諸.

The Chuen says:—'On the death of duke Hëen [whose name was Kwei-choo] of Tsin, Le K'ih and P'ë Ch'ing wished to raise *Ch'ung-urh*, who was afterwards duke Wän, to the marquissate, and therefore raised an insurrection with his partizans, and those of his brothers, Shin-säng and E-woo. Years before this, duke Hëen had appointed Seun Seih to superintend the training of He-ts'e; and when he was ill, he called Seih to him, and said, "I ventured to

proper. The king sent his prime minister [the 冢宰 of the Shoo, XX. v. 1] K'ung to present to the marquis of Ts'e some of his sacrificial flesh, with the message, "The son of Heaven has been sacrificing to Wan and Woo, and sends K'ung to present a portion of the flesh to his uncle of a different surname." The marquis was about to descend the steps, and do obeisance, when K'ung said, "There was another command. The son of Heaven charged me to say that, in consideration of his uncle's 70 years, he confers on him an additional degree of distinction,—that he shall not descend and do obeisance." "Heaven's majesty," replied the marquis, "is not far from me,—not a cubic, not 8 inches. Shall I, Sëaou-pih, dare to covet this command of the son of Heaven, and not descend and do obeisance. *If I did so, I should fear that majesty was falling low, and left a stigma on the son of Heaven. I dare not but descend and do obeisance.*" With this he descended *the steps*, did obeisance, ascended again, and received the flesh.

Par. 8. Kung-yang says:—"This lady had not been married;—how is her death recorded

lay on you the charge of this child; how will you *now* do in reference to him?" Seih bowed his head to the ground, and replied, "I will put forth all my strength and resources on his behalf, doing so with loyalty and sincere devotion. If I succeed, it will be owing to your lordship's influence; if I do not succeed, my death shall follow my endeavours." "What do you mean by loyalty and sincere devotion?" asked the duke. "Doing to the extent of my knowledge whatever will be advantageous to your House is loyalty. Performing the duties to you, the departed, and serving him, the living, so that neither of you would have any doubts about me, is sincere devotion."

'When Le K'ih was fully purposed to kill He-ts'e, he first informed Seun Seih, saying, "The friends of Ch'ung-urh and his brothers, all full of resentment, are about to rise; Ts'in and Tsin will assist them:—what can you do *in such a case*?" "I will die with He-ts'e," replied Seih. "That will be of no use," urged the other. Seun Shuh said, "I told our departed marquis so, and I must not say another thing now. I am able and willing to make good my



- 发现《剑桥中国先秦史》与《春秋左传》话语体系迥异
- 前者贴近Hayden White《元史学》观点，突出线性因果分析
- 后者突出“道德语料库”历史叙事意义建构。
  
- 这种差异是否个例？



# Hexagram 11.泰

(Peace)

*Heaven below*

*Earth above*

Judgment: The petty  
depart, and the great  
arrive, so good  
fortune will prevail.

泰小往大来。吉亨


Commentary: Heaven  
and Earth interact  
perfectly, and myriad  
things go smoothly.

上问陆贄以当今切务。  
贄以日致乱，由上下  
之情不通，劝上接下  
从谏...夫天在下而地  
处上，于位乖矣，而  
反谓之泰者，上下交  
故也。君在上而臣处  
下，于义顺矣，而反  
谓之否者，上下不交  
故也。（《资治通鉴》  
,229卷）



- 从同一事件的中西史学书写中看到不同的史学范式
- 意识到现代西方史学话语体系“独霸”
- 意识到自己对中国传统史学观的陌生感
- 意识到历史叙事范式的“多元”与“不同”（尽量不做好坏判断，而是解读“为什么会如此”）





# 跨文化理解： 从伊丽莎白一世的衣橱延伸

- “The past is a foreign country.”
- The Collector of Paper Scraps
- 敬惜字纸
- 来华传教士的宁波叙事
- 文出： Pictures of the Chinese

# PICTURES OF THE CHINESE,

DRAWN BY THEMSELVES.

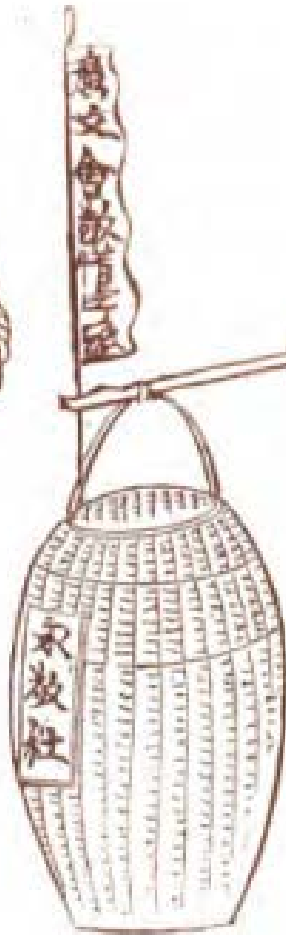
DESCRIBED  
*Robert Henry*  
BY REV. R. H. COBBOLD, M.A.,

RECTOR OF BROSELEY, SALOP, LATE ARCHDEACON OF NINGPO.



217. HOWE AND CHOP NECKER.

LONDON:  
JOHN MURRAY, ALBEMARLE STREET.  
1860.



收字紙

## THE COLLECTOR OF PAPER SCRAPS.

WE are here introduced to a subject of much interest, though it may not altogether engage our sympathy. All have heard of the great respect paid by the Chinese to learning. This respect is even extended to scraps of printed or written paper. In nothing is the peculiarity of this strange people more conspicuous than in this: while we freely use up for any purpose all refuse paper, the Chinese most diligently guard it from abuse. It is not, as is sometimes argued, that they reverence scraps of old paper so as to idolize *them*, but that they venerate so highly the gift of a written language as not to endure that a single word of it should be profaned. No act of foreigners exposes them to such severe criticism and even censure, as their carelessness about the use of paper covered with writing. How (it is asked) can you endure to see a piece of



other of our customs sufficiently repulsive to them, but with these they could bear; the profaning of printed paper, however, was a barbarism which even they, the Christian natives, thought should be resisted. It is very difficult for us to realize the intense feeling which this matter has excited; and if ever there was a case where the apostle's rule not to eat that which offended his brother applied, it would be this. No one denies that their feeling is a right feeling, though we may justly think that it is carried to excess. The possession of a literature seems to be that one gift which most of all distinguishes man from the other animals. Natural appetites, speech, and, to a certain extent, reason, or its counterpart, instinct, they have in common with us; but the power of recording past acts, of giving permanency to the thoughts, of conveying, by the mere arbitrary stroke of a pen, very difficult and complex ideas, seems most of all to distinguish man from the brute creation.



- 外国人难以理解的“敬惜字纸”中国传统文化现象，我们自身有所理解吗？
- 进入中国相关古籍文献去做一点相关梳理，发现其在小说、管理规章、家训等不同文献中广泛存在

蔣氏家訓

〔清〕蔣伊撰

每月朔望弟子肅衣冠先謁家廟行四拜禮讀家訓次謁祖

父祖母父母師長及嫡伯叔嫡兄俱長揖

春秋祭掃先西山贈塋次北山祖塋次烏目墩始祖墓祭品

豐儉適中行四拜禮奠酒三爵畢連叩四首外祖妣朱氏墓

祭品用素毛安人墓止本家子孫致祭

家中時祭元旦奉祀三代祖先五日春祭清明夏祭端午夏

至秋祭中元十月朔冬祭長至除夕薦新祭新麥新穀櫻桃

鱒魚忌辰祭止祖父母祭品祭儀不用繁文務盡誠敬

西山祖墓須遵憲約嚴禁人山頭採石及盜賣壟泥

子弟舉動宜稟命家長有敗類不率教者父兄戒諭之諭之

而不從則公集家廟責之責之而猶不改甘為不肖則告廟

擯之終身不齒有能悔心改過及子孫能蓋愆者亟獎導之

仍篤親親之誼

友愛異母兄弟姊妹不得溺妻子言

早完官稅不得付託匪人致有侵隱及貪小利寄他人田於

戶上致稽國賦

不得從事奢侈暴殄天物廚竈之下不得狼籍米粒下身裏

衣不得用綾紗其綿紬繭紬或間用之

不得逼迫窮困人債負及窮佃戶租稅須寬容之令其陸續

完納終於貧不能還者焚其券人有緩急那移取利不得過

貳分

每月朔望放生家中戒殺勿食牛犬肉祭祀婚喪及仕宦喜

慶俱市五淨肉不得特殺子孫世守之

敬惜字紙糊窗裏物不得用有字紙張僮僕有能善體此意

者亟獎勵之

一每義學一處設立敬惜字紙爐一座多備收字紙簍散給各村僱工人一名按日赴各村收字紙除按月給發工食錢外收字紙一觔給賞錢一文所有收來字紙過秤後即由塾師督令工人歸爐焚化字紙灰亦隨時用罐裝好以便沉之於海





了這日那裏還在家裏坐得住因是初十日出榜先可得信便大家預先商量着在出城西山兩下相距的一箇適中之所找了座大廟那廟正是座梓童廟廟裏也有幾處點綴座落那廟裏還起着個敬惜字紙的盛會又存着許多善書的板片又是個文人聚會的地方是日也約了安公子一同在那裏舒散一天作個題糕雅集便借此等榜公子回知道了父親安老爺也以為可他到了重陽這日早起吃了些東西纔交巳正便換了隨常衣裳催齊車馬見過堂上回明要去安老爺囑付他道你只顧去大家談談倒好消遣家裏得了信自然給你送信去倘然你那裏得了信就即刻回來如果兩地無信像你這樣年紀再多讀兩年書晚成兩年名也未始非福公子也領會得這是父親慮到自己不中先慰藉一番的苦心只聚會精神答應不遑他顧到是安老爺只管說着話耳輪中却聽二門外一陣人語嘈雜纔回頭要問只見張進寶從二門跑進來華忠隨緣兒父子兩個左右架着他的膀子跑得吁吁帶喘晉升等一干家人也跟在後面安老爺正不知甚麼事只見張進寶等不及到窗前便喘吁吁的高聲叫老爺太太大喜奴才大爺高中了安老爺算定了兒子這科或可中的便是中也不想這時候便有喜信聽了這話也等不得張進寶到跟前呵了一聲站起來發腳就往院子裏跑直迎到張進寶跟前問道中在幾名那張進寶是喘得說不出話來老爺便從他手裏搶過那幅大報單來打開一看見上面寫着捷報貴府安老爺榜名驥取中順天鄉試第六名舉人下面還寫着報喜人的名字叫作連中三元安老爺看了樂得先說了一句謝天地不料我安學海今日竟會盼到我的兒子中了手裏拿着那張報單回頭就往屋裏跑這個當兒太太早同着兩個媳婦也趕出當院子來了太太手裏還拿着根烟袋老爺見太太趕出來便湊到太太面前道太太你看這小子他中也罷了虧他怎麼還會中的這樣高太太你看這個報單太太樂得雙手來接那雙手却擎着根烟袋一個忘了神便遞給老爺妙得老爺也樂得忘了便拿着那根烟袋指着報單上的字一長一短念給太太聽還是張姑娘看見說呀怎麼公公樂的把個烟袋遞給婆婆了只這一句他纔把公公婆婆說倒了過兒了何

excuses for the abuse of our own paper. They have said, words do not necessarily mean to foreigners what they mean to us; for example, "man" with the foreigners is nothing but the three letters m, a, n, and these letters mean nothing till they are put into a sentence, and made to have a connection with other words; while with us the word man is a symbol which, wherever we see it, expresses at once to the eye and mind the idea of a human being. Such excuses are well meant; but they will not reach our case. If we are in fault, this will be found but poor salve with which to heal the sore. This may appear a frivolous matter to us, but it is really a very serious one in China; and it will not do to regard with contempt prejudices so strong as this. I believe that our reputation for civilization and refinement has suffered more from this cause than any other. It is not thought



- 文本提到的外国人不能理解中文的“人”字在中国文化中的意义，我们自己理解吗？

畫粉也从蕭从粉省衛宏說方吻切 文六

### 卷八上

五十七部

六百一十一文

重六十五

凡八千五百三十九字

文三十五新附

**凡天地之性最貴者也**此籀文象臂脛之形凡人之屬皆从

人如隣切

**𠂔**未冠也从人童聲徒紅切 **𠂕**養也从人从柔省柔古文柔

博褒切 **𠂖**古文保 **𠂗**古文保不省 **𠂘**親也从人从二臣鉉等

曰仁者兼愛故从二如隣切 **𠂙**古文仁从千心 **𠂚**古文仁或

從尸 **𠂛**舉踵也从人止聲去智切 **𠂜**古文企从足 **𠂝**伸臂一

尋八尺从人刃聲而震切 **𠂞**學也从人从士鉏里切 **𠂟**交也

从人从交下巧切 **𠂠**具也从人翼聲士勉切 **𠂡**冠飾兒从人

求聲詩曰弁服俅俅巨鳩切 **𠂢**大帶佩也从人从凡从巾佩

必有巾巾謂之飾臣鉉等曰今俗別作珮非是蒲妹切 **𠂣**柔

也術士之稱从人需聲人朱切 **𠂤**才過千人也从人爰聲子

峻切 **𠂥**傲也从人桀聲渠列切 **𠂦**人姓从人軍聲吾昆切 **𠂧**

人名从人及居立切 **𠂨**人名从人亢聲論聲語有陳伉苦浪

切 **𠂩**長也从入白聲博陌切 **𠂪**中也从人从尹於脂切 **𠂫**古文伊

从古文死 **𠂬**高辛氏之子堯司徒殷之先人契聲私列切

**𠂭**人字从人青聲東齊塔謂之倩倉見切 **𠂮**婦官也从人予

聲以諸切 **𠂯**志及衆也从人公聲職革切 **𠂰**慧也从人叢聲

許緣切 **𠂱**安也从人炎聲讀若談徒甘切 **𠂲**倏也从人刺 **𠂳**疾

也从人旬聲辭閔切 **𠂴**不安也从人容聲一曰華余隴切 **𠂵**

宋衛之間謂華僕僕从人葉聲與涉切 **𠂶**善也从人圭聲古

朕切 **𠂷**奇佞非常也从人亥聲古哀切 **𠂸**偉也从人鬼聲周

禮曰大傀異公回切 **𠂹**傀或从玉裏聲 **𠂺**奇也从人韋聲于

鬼切 **𠂻**文質備也从人分聲論語曰文質份份府巾切 **𠂼**古

文份从彡林林者从楚省聲臣鉉等曰今俗作斌非是 **𠂽**好

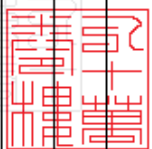
兒从人奈聲力小切 **𠂾**威儀也从人必聲詩曰威儀必必毗

必切 **𠂿**具也从人弄聲讀若汝南潺水虞書曰方鳩倬功士

戀切 **𠃀**長壯儼儼也从人鬣聲春秋傳曰長儼者相之良陟

切 **𠃁**行貌从人廡聲詩曰行人儼儼甫矯切 **𠃂**行人節也从

人廡聲詩曰行人儼儼甫矯切 **𠃃**行人節也从



蟲齧畫粉也。皋陶謨曰：日月星辰，山龍華蟲，作繪宗彝藻。夫粉米黼黻，絺綌鄭注云：畫者為繪，刺者為綉。綉與繪各有六衣，用繪裳，用綉許書。繪下云：會五采綉也。藻作瑑粉，作粉米。作綵，鄭粉米為一事。許綸綵為二事。鄭說粉米為綉，許說綸為畫，粉綵為綉，文如聚米。蓋許時鄭說未出，許以說綸系諸衛宏，但今缺有間矣。且尚書山龍華蟲，不與粉相屬。許書恐轉寫有奪，誤畫粉。蓋何晏賦所謂分間布白，从黼分聲。各本作从粉省。今正方吻切十三部。衛宏說衛宏治古文尚書者。

## 文六

五十六部 文七百一十四 重百一十五 凡八千六

## 百四十七字

## 卷八篇上

天地之性最貴者也。最本作最，性古文以為生字。左傳：正德利用，厚生國語，作厚，性是也。許稱古語不改其字。禮運曰：人者，其天地之德，陰陽之交，鬼神會五行之秀氣也。又曰：禽獸草木皆天地所生，而不得為天地之心，惟人為天地之心。故天地之生此為極貴。天地之心謂之人，能與天地合德，果實之心亦謂之人，能複生草木而成果實，皆至微而具全體也。果人之字自宋元以前本草方書詩歌紀載無不為人。字自明成化重刊本草乃盡改為仁字。于理不通，學者所當知也。○仁者人之德也，不可謂人曰仁，其可謂果人曰果仁哉。金泰和間所刊本草皆作人，藏袁廷樞所此籀文。此對兒為古文奇字，人言之如大之有古文籀文之別也。字多从籀文者，故先籀而後古文。象臂脛之形，人从生，貴于橫生，故象其上臂下脛如鄰切十二部。凡人之屬皆从人。儻未冠也。平部曰：男有罪曰奴，奴曰童。按說文：童，童之訓，與後人所用正相反。如種種二篆之比，今經傳童子字皆作童，子非古也。雜記注曰：童未成人之稱。學記注曰：成童十五以上，引伸為童。蒙玉篇引詩：狂童之狂也。且傳曰：狂行，童昏所化也。廣雅曰：童，痴也。若召南：童僮，僮，疎敬也。則又如愚之義也。从人，童聲。徒紅切。九部。保養也。宣帝紀：阿保之功。臣瓚曰：阿，倚；保，養也。賈誼說：大師、大傅、大保。曰：保者保其身體，按保全、保守，皆其引伸之義。南山有台，傳曰：保安也。从人，采省聲。博抱切。古音



- 从“人”到《说文解字》的带入

卷十一上

二十一部 六百八十五文 重六十三

凡九千七百六十九字

文三十一新附

淮也北方之行象衆水並流中有微陽之氣也凡水之屬皆从水式軌切

西極之水也从水八聲爾雅曰西至汭國謂四極府巾切

水出焯煌塞外昆侖山發原注海从水可聲乎哥切

河从水東聲德紅切

水出廣漢剛邑道徽外南入漢从水



切 鬢 模也 上象模 世多象毛 鬢 模 弱也 弱物并故 从二 弓 而

勺切 文九 重一

彰 文章也 从彡 采聲 倉宰切 文一新附

彰 臧也 从彡 从文 凡 彰之屬皆从彡 無分切

彡 美士有文 人所言也 从彡 厂聲 魚變切 文二

文 錯畫也 象交文 凡文之屬皆从文 無分切

斐 分別文也 从文 非聲 易曰 君子豹變 其文斐也 敷尾切 文

駁 文也 从文 辨聲 布還切 斐微畫也 从文 夆聲 里之切 文

四 彫 長髮 焱焱也 从長 从彡 凡 彫之屬皆从彫 必凋切 又所銜

切

鬢 根也 从彡 友聲 方伐切 鬢 髮或从首 頌 古文 鬢 頰髮也 从

彫 賓聲 必刃切 鬢 髮長也 从彡 苗聲 讀若蔓 母官切 鬢 髮長

也 从聲 彫 監聲 讀若春 秋 黑肱以濫來奔 魯 甘切 鬢 髮好也

从彡 差聲 干可切 鬢 髮好也 从彡 卷聲 詩曰 其人美且鬢 衛

員切 鬢 髮也 从彡 从毛 莫袍切 鬢 髮貌 从彡 粵聲 讀若小 莫



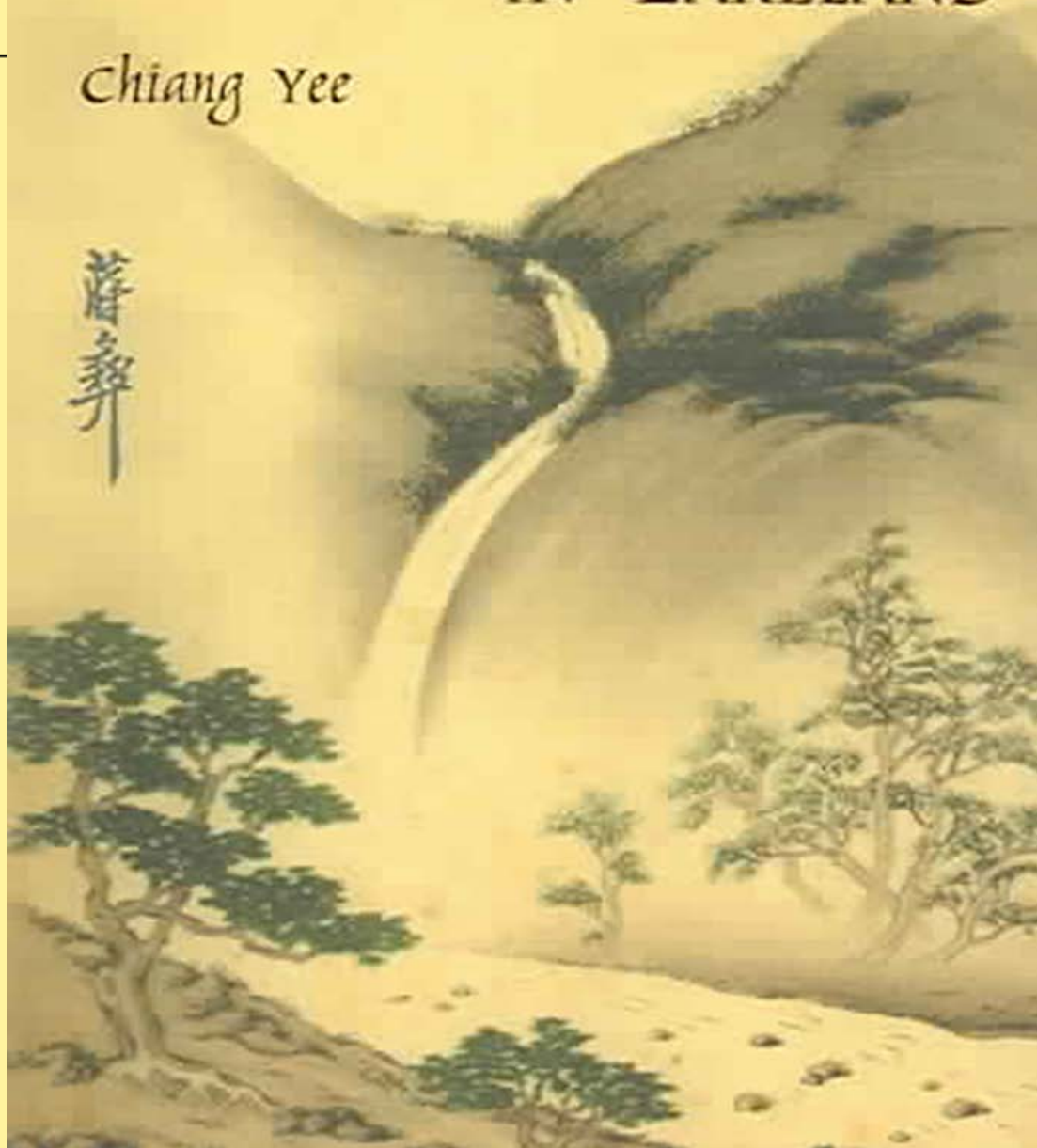






# THE SILENT TRAVELLER IN LAKELAND

*Chiang Yee*





## 专题教学总结：

- 跨文化观察很有意思，但跨文化观察很难避免自身文化的framing、取景框
- 你所看见的不一定是他者文化，而是你眼中的他者文化。
- 要跳出既有的文化框架、思维框架，并不容易
- 西人看我如此，我看西人亦如此
- 对自己的视角持有必要的“警醒”，更好地保持“开放”，理解多元文化



- 在类似研究性学习中，学生的所思所想不一定完全正确、准确
- 但在一个有一个的课题学习中，学生作为跨文化的思考者在成长
  - 外语能力
  - 多元文化意识与能力
  - 思辨能力
- 以达成作为博雅教育、通识教育的外语专业基础课程教育



- 这种课程愿景的实现，需要教师作为研究者的成长，成为引领课程发展的核心



- 为什么我会做这样的教学设计？
- 基于我的研究兴趣与经历：
  - 福柯视角下的话语与跨文化研究
  - 从话语视角解读西方人眼中的中国



- 教师的研究视野、研究方法与能力自然地进入专业基础课程
  - 课程内容架构
  - 课题研究指导
  - 教学方法设计
  - 重点考查关注

学术研究对基础课程教学的反哺意义



- 可以是文学
- 可以是语言学
- 可以是翻译学
- 可以是文化学
- 可以是社会学
- .....
- 核心：勿以“基础”而不“研究”。





### 3. 基础课程改革促进 教师学术创新



# 课程改革初期的困惑


- 如何更合理地利用教材？
- 如何采取恰当的教学方法？
- 如何平衡现有评价体系与教学改革之间的关系？
- 如何面对教师和学生的观念滞后？



- 教师角色如何定位？
- 如何发展教师素质以达到改革要求？
- 如何有效开展教师团队合作？
- .....



- 最初：教研室每周教学讨论，如各班选题引导、课题材料的利用、课题报告的组织形式等等
- 逐渐：邀请国内外专家开展教学方法、学习理论workshop
- 发展：教师研究论坛



# 论坛研讨

- 课程与教师的关系、教师身份认同、教师知识、教师反思、教师群体、探究性实践
- 教学经验交流：及时分享经验、讨论困难
- 教师的研究课题：课题申报书、课题研究中的困难
- 教师论文写作：论文修改、语料解读
- 读书会：共读学术论文、学术专著
- 教育叙事：通过叙事研究促进教师发展



- 孕育出一个让普通老师就教学与研究进行常态化交流、分享的机制与空间
- 拓展了教师尤其是年轻教师的教育与学术视野，促进骨干教师更多地反思、总结，带动新手教师更快地成长
- 发展出一种平等、对话的群体文化，使每位教师都敢于思考、挑战
- 鼓励了群体中教育文化多元共存，保证一种合理的教育文化生态，实现可持续发展




- 促进教师作为思想者的自然身份的觉醒，而不是一个标准、模式的执行者，在课程改革实践中成长为自主、自由的专家型教育者



- 课程的最终视野深埋在教师的心灵深处，触及教师心灵的课程才能培育出知识成长的种子（吴宗杰，2005）





# 改革成果

- 浙江省精品课程：“基础英语”
- 浙江省新世纪教学改革项目：“精品课程平台上的外语教师团队发展研究”
- 浙江省级教学团队“英语专业综合阅读”
- 浙江省新世纪教学改革项目：走进中学——大中学校合作培养职前教师
- 浙江师大国家社科项目培养项目（国家社科入围）“英语专业**RICH**教学模式研究”
- 浙江省人民政府优秀教学成果奖（两次）



- 教育部人文社科基地重大科研项目‘外语教师教育与发展研究’的子课题“探索型外语课程：RICH课程实践和教师发展”
- 中国外语教学研究中心第三批招标课题“外语教师发展话语研究”



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- 这些研究出现在全国范围外语教育中的思辨能力培养大讨论之前
- 以外语为工具、以内容为基础、通识教育、博雅教育在基础外语课程中的融合，并对其进行研究



- 扎根课堂、具有真实意义的研究视域与研究问题
- 在强调量化研究科学性的时代率先开始叙事研究
- 基于课程改革实践的教师学术研究创新





- 就我本人而言：
- 《文化透视英语教程》第一册第一单元“**voices from the family**”是我最早接触《礼记》的动因
- 为备课而做中西女性身份认同对比分析
- 由此进入一个早已存在、但我一直没有深度接触到的中国经典世界，成为我本人很多后续研究的起点雏形



# 教师在课改中的成长激情

学如不及，犹恐失之。

《论语·泰伯》



**Thank you!**