

<<老外的中国缘>>

图书基本信息

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前言

In recent years, the word yuan (meaning predestined relationship or affinity) or the phrase yuanfen (fate or chance that brings people together) ,has increasingly been used among the Chinese; these words carry ideas that are rooted in fatalism and destiny. The word yuan is explained by fatalistic philosophy as the destinies that occur from person to person encounters. For those who do not believe in fatalism, the word yuan is not disagreeable; it simply refers to the possibility of special connections between people, or between people and things. While the outcome of any fated encounter can have either good or bad consequences, in general usage, people tend to leave out the negative implications of yuan and it is commonly associated with positive destiny. This is perhaps due to people's optimistic expectations of a harmonious society and a world that is enabled by the positive connections between people and between people and things. In early human history, mankind was confined within a small radius. The simplicity of their lifestyles meant that people simply worked after sunrise and rested after sunset. The difficulty in feeding themselves and their families left little energy and little curiosity to explore the world outside. During the era of self-sustained family production, small communities seldom made contact with their neighbors, even those within their vicinity. Simple commodity exchanges such as bartering were infrequent. Therefore, connections between unfamiliar peoples had a very low probability and making contact with people from foreign lands was virtually impossible. In this landscape of human history, there was little room for yuanfen to grow. And even in these rare crossings, connections would be extremely fragile and difficult to maintain. Actually, the most realized sense of yuan is not simply pre-destiny. It is a shared history and the communication between people that are fostered by a certain kind of environment and the development of social production.

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内容概要

Buddha said. " When two strangers face each other while passing on a road, yuan is the indescribable sensation for one of them to "turn around and seek the other." This moment of bliss is built with the encounters of the past 500years. Isn't it a wonder that I can catch sight of you, out of the myriad of people, at a significant moment? Then I asked Buddha: According to the saying, if the yuan built with the prayers and practices of 1 00 years can bring two people to the same ferryboat, and if the yuan built with those of 1, 000 years can make them a couple, how many times must one feel the sensation to "turn around and seek the other" in order to amount to a single significant encounter today? Buddha smiled and didn't reply.

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作者简介

Lu Yang, the pen name of Yang Zhen, a senior journalist of the Japanese-language version of People's China magazine, has worked in foreign publishing, communications and cultural exchanges for more than 20 years. He has written many articles on Chinese history and culture, as well as China's reform and opening-up, and has won worldwide acclaim from readers both at home and abroad. Some articles have been collected into books and some have received awards. In recent years, he has focused his interests on the conditions of foreigners living in China, and so was invited to be the leading writer of the book *Living in China and Dreaming Big in China*.

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章节摘录

插图：In 1931, he transferred to Geneva University in Switzerland to complete his clinical diagnosis diploma and received his M.D. in 1933. After graduation, he went to Shanghai along with two schoolmates to do research on VD and certain tropical diseases that were rampant in east-ern countries at the time. Originally the trio only planned to stay in China for a year, but George was immediately shocked by the misery afflicting the Chinese people at the hands of the old corrupted Chinese government. During his investigation of tropical diseases and malnutrition amongst laborers, George found that some child laborers of no more than 14 years old had badly burned hands due to their tireless work in production factories. He treated the poor at a very low price, but he found that one doctor could only treat less than 100 patients per day, while the corrupt social system was producing thousands of new patients and beggars every day. He hated this darkness and corruption in society, especially after witnessing policemen killing young revolutionaries at Hongqiao Airport. He believed that only an overall reform of the social structure could change the fate of the oppressed Chinese. His two schoolmates returned to America disappointed in China, but George just had to stay in China longer. He was determined to tide his anger and find the root of the Chinese social afflictions. He had the fortune of coming into contact with prominent and influential members of Chinese society. He had contacts with Sun Yat-sen's wife Soong Ching-ling, and such progressive foreigners as Agnes Smedley, Rewi Alley, M. Granich and H. Shippe, under whose influence he began to study Marxism and Chinese revolutionary history. Through them, he saw China in a new light, that is, needing the force of revolution to overcome its social ills, and forces that had been shaped under the leadership of the Communist Party of China (CPC). George became a supporter of the revolution, actively fighting for the changes he believed China needed. His clinic became a meeting place for the CPC's underground agents. It was not until many years later that it became known that it was he who aided Chen Yun, a leader of the CPC, to attend a meeting in the Soviet Union despite the dangers of doing so. In order to introduce the Red Army and expose the dark and corrupt society created under the present leadership of the Kuomintang (KMT), George published articles in American newspapers and progressive periodicals, such as the Workers 'Daily and The Voice of China.

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