



iCourse · 教材
大学英语拓展课程系列

An Introduction
to British and American
Society and Culture

英美国家社会
与文化教程

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高等教育出版社



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前言

《英美国家社会与文化教程》是北京交通大学“国家级精品资源共享课”《大学英语——英美文化》的配套教材，适用于英语与非英语专业的本科生、出国留学学生、涉外工作人员等。教程通过对英美国家社会与文化概况如文化基本概念、风土与人情、政治与制度、医疗与卫生、家庭与教育、媒介与娱乐、语言与文学、科学与伦理、宗教与信仰等的介绍与辨析，使读者加深对英美文化的认识，洞悉中西文化差异，拓宽国际视野，提高跨文化交际能力。

一、教材编写理念

《大学英语教学指南》将大学英语课程定位为高等学校人文教育的一部分，兼工具性和人文性。语言与文化的关系是相互依赖和相互影响的。我国著名外语教育家王佐良教授曾说过：“不了解语言当中的社会文化，谁也无法真正掌握语言。”美国著名语言学家与人类学家萨丕尔(Edward Sapir)也提出“语言是工具，思维是产品；如果没有语言，思维是不可能实现的。语言的内容与文化有密切联系。”随着我国国际化进程的不断推进，跨文化交际能力越来越受重视。根据 R. Michael Paige 和 Judith N. Martin 等人的三分模式，跨文化交际能力包括认知、情感和行为三个层面。其中，认知层面包括目的文化知识及对自身价值观念的意识；情感层面包括对不确定性的容忍度、共情能力、判断能力；行为层面包括解决问题、建立关系以及在跨文化情境中完成任务的能力。¹在该模式中，对于目的文化知识的深入理解、分析和应用是基础与关键。

为此，高校纷纷开设英美社会与文化类课程。然而，现有教材与教学实践存在六大主要普遍问题，严重影响了此类课程的教学效果：1) 内容注重显性物质文化和小文化等基本常识，知识体系缺乏完整性；2) 练习注重语言技能训练，缺乏思辨和实用性；3) 呈现形式单一，缺乏信息化优势的多元性；4) 教学实践侧重对文化知识的灌输，忽视文化异同之辨析；5) 教学内容、方法和手段呈现娱乐化；6) 教学目标缺乏个性化与阶梯性发展。这些问题导致学生文化认知偏颇浅表、洞悉力与思辨力缺失，这有悖于文化教学之初衷。

本教程作为信息化教育时代的英美文化类教材，其设计依据学习理论、教学理论与课程设计理论，凸现“多模态”“多媒体”“多环境”的“学与教”理论的设计原则，采用基于资源的(resources-based)、以内容学习为主(content-based)和语言技能(skill-based)学习为辅的全媒体编写方式；课程设计遵循 Lorin W. Anderson 思辨能力经典模型，突出识记、理解、应用、分析、评价、创造的渐进思考过程，全面介绍文化常识，递进剖析文化内涵，注重培养学生思辨能力和跨文化交际能力。

二、教材特点

选材凸现系统性和多样化。从庞杂的文化内容中精选基本且系统的大文化知识，包括英国家显性的物质文化和隐性的制度文化和心理文化，辅以突出时效性的多媒体材料。系统且多角度的编排帮助学生了解文化现象背后的成因、过程与结果，挖掘文化现象背后的深层内涵，提高学

1 高一虹，2002，跨文化交际能力的培养：“跨越”与“超越”[J]. 外语与外语教学，10:27-31.

习者的学习实效。

教学资源凸现完整性和多元化。从内容上看,本教程除学生用书外,还配备了“国家级精品资源共享课”的课程资源、网络学习资源、小测验等拓展教学资源。从形式上看,教程配有网络阅读文本、音频与视频、在线课程等。书中所需的音视频可以通过扫描相应位置的二维码直接使用。这种完整多元化的呈现方式便于师生按需分类取材,达到帮助学习者实现网络时代的移动式、碎片化与个性化的学习目标。

课程设计凸现实用性和多层次。本教材配有大量的课堂活动,涵盖大量合作、创新、自由发挥的能力驱动型练习和传统语言技能类的知识掌握型练习。教材编排按主题分类、从易到难、从理论到实践的清晰路径,通过多项主题式内容学习训练,有效提高学生的语言输出技能和跨文化交际能力。

三、编排体例

本教程共 11 个单元,单元大致按从具体到抽象、从显性到隐性的顺序排列。第一单元:文化基本概念;第二单元:英美文化概要;第三单元:传统与风俗;第四单元:民族与地理;第五单元:政府与政治;第六单元:医保与医疗;第七单元:家庭与教育;第八单元:媒体与娱乐;第九单元:语言与文学;第十单元:科学与伦理;第十一单元:宗教与信仰。

编排原则:除第一单元外,其余单元均为分点递进式,由四部分组成,具体为:

课前学习 **Part A: Lead in** (知识点导入)。教师通过与主题相关的阅读、识图、问卷或者听说活动,用简单易懂、实效的方式,激发学生迅速地为主题建立熟悉感与相关度,找出知识差 (knowledge gap)。

课堂学习 **Part B: Focus on the UK** (重点知识与理解)。通过单元主题多篇阅读与练习训练,使学生对英国文化中的重要概念、知识、观点能够准确把握、辨析与评估。

课堂学习 **Part C: Focus on the US** (重点知识与理解)。通过单元主题多篇阅读与练习训练,使学生对美国文化中的重要概念、知识、观点能够准确把握、辨析与评估。

课外实践 **Part D: Hands on** (综合实用技能训练)。通过案例分析、辩论赛、主题演讲、社会调查、论述文写作、方案设计等综合性能力训练项目,帮助学生多角度剖析文化现象,理性挖掘文化现象背后的内涵与本质,提高学生的跨文化素养与能力。

四、教材使用建议

课前,教师指导学生自主学习。课中,教师主要讲授 **Part B** 和 **Part C**,并检查学生对该部分的理解与思辨,考核学生对 **Part D** 的综合应用能力。这部分的教学重点旨在帮助学生全面深入地理解相应文化主题和训练综合应用技能。课后,教师指导学生按个性需求自主学习配套的网络资源,拓宽对主题全面深入的理解;各单元的小测验帮助学生自我检验学习效果。网络学习资源及小测验可在高等教育出版社的 **Abook** 学习卡资源服务网站中获取 (<http://abook.hep.com.cn>),具体方法可参见郑重声明页中的“**Abook** 学习卡资源服务网站使用说明”。爱课程网站“资源共享课”频道提供了本课程的全程录像和 PPT,这些宝贵资料也可供师生参考与系统学习。扫描各单元末尾处的“iCourse”二维码即可进入本门资源共享课。

此外,本教程还配有《教师用书》,内容包括:单元教学目标、单元知识要点综述、单元内容及教学比重、单元教学设计及时间分配、单元练习答案及单元音视频文字材料。各校可以参

照《教师用书》提供的教学安排与课程设计，按照校本特色制定相应的教学大纲，并实施有效教学。《教师用书》可在中国外语网（<http://www.cflo.com.cn>）上下载获取。教程配套音视频资料亦可在该网站下载获取。

五、编写团队及具体分工

《英美国家社会与文化教程》是“大学英语拓展课程系列教材”之一，由总主编蒋学清教授积极组织与认真指导，总主审叶起昌教授严谨审核，本课程组中教学经验丰富、具有国外留学背景的骨干教师们协同创作而成。本教程在由高等教育出版社正式出版前，以讲义形式已在北京交通大学使用了六年，经历了不断修改与完善的过程。

具体分工：蒋学清老师负责全书的策划与组织管理、样课的选材与编排、第一、二单元的编写工作；安娜老师负责协调、样课设计与第三、六单元的编写工作；卢忱老师负责样课和第八单元的编写；张秋艳老师完成第四单元的编写；王云彤老师完成第五单元的编写；尹静老师完成第七单元的编写；郝运慧老师完成第九单元的编写；丁研老师完成第十单元的编写；艾薇老师完成第十一单元的编写。主编与副主编还完成了本教程学生用书及所有配套资源的审核、修改与统稿等各项工作。

团队在编写时从国内外诸多相关书籍、教材和网站中汲取精髓，启迪智慧，并承蒙多位专家的悉心指导，在此对专家及相关作者的贡献深表谢意！

由于编者水平有限，书中不足之处，敬请读者和各位专家批评指正。

《英美国家社会与文化教程》编写组
北京交通大学“国家精品资源共享课”教学团队
2015年6月

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UNIT 1

Culture 101

Human beings draw close to one another by their common nature, but habits and customs keep them apart.

— Confucius

A nation's culture resides in the hearts and in the soul of its people.

— Mahatma Gandhi

Learning objectives

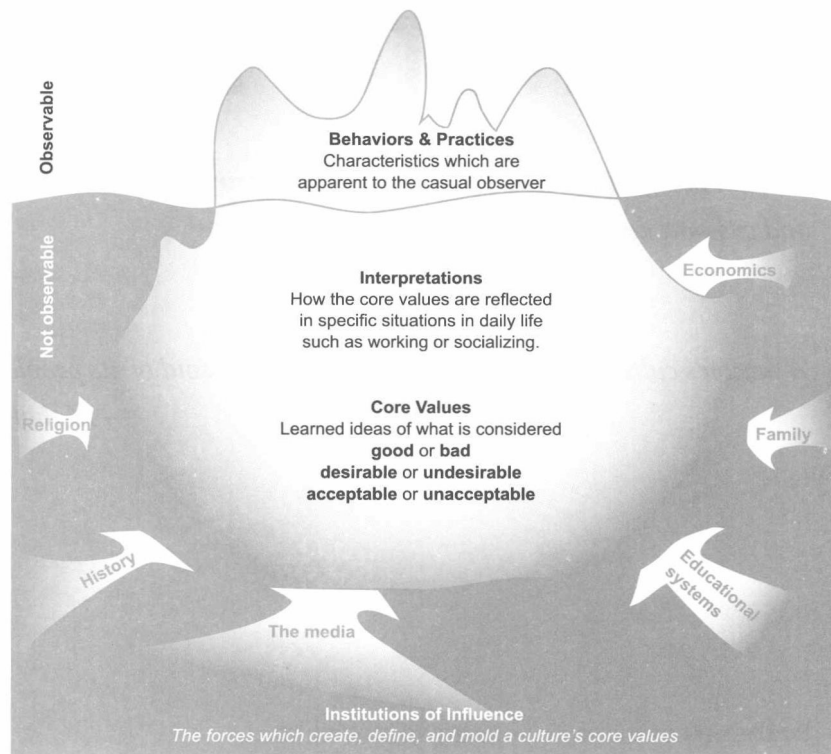
By the end of this unit, you should be able to:

1. Understand the core concepts of culture through metaphors;
2. Understand the core concepts of culture through definitions;
3. Identify basic elements of culture;
4. Summarize the major characteristics of culture;
5. Explore culture theories;
6. Apply what you have learned from this unit to our work and life, checking your understanding of culture.

PART A

Lead in

Section 1 The Cultural Iceberg



EXERCISE

Directions: Please have a close look at the picture of the cultural iceberg and discuss the following questions with your partner.

1. What is culture compared to?
2. What are the elements of culture?
3. What elements of culture are above the waterline and observable? Could you give some examples?
4. What elements of culture are below the waterline and invisible? Could you give some examples?
5. What are the core values of culture?
6. What elements of culture shape who we are?
7. Why do we need to learn culture?

Section 2 What Is Culture?

EXERCISE



Directions: Please watch the video clip about what is culture and then answer the following questions.



1. What is the main idea of this video clip?
2. What is culture?
3. What is culture compared to?
4. Why do we need to learn culture?
5. What is your definition of culture?

PART A

B

003

PART

B

Metaphors and Definitions

Section 1 The Iceberg Metaphor

TEXT A



The Iceberg metaphor for culture shows a cruise ship sailing close to the iceberg for a look at this foreign territory. Part of the iceberg is immediately visible; part of it *emerges* and *submerges* with the tides, and its foundations go deep beneath the surface.

Above the water line:

Aspects of culture are *explicit*, visible, and taught. This includes written explanations, as well as those thousands of skills and information *conveyed* through formal lessons, such as manners or computing long division or baking bread. Also above water are the *tangible* aspects: From the “cultural markers” tourists seek out such as French bread or *Guatemalan* weaving, to the *conformity* in how people dress, the way they pronounce the letter “R,” how they *season* their food, the way they expect and office to be furnished.

At the water line:

The transition zone is where the cultural observer has to be more alert: “now you see it now you don’t,” the area where *implicit* understandings become talked about, explained — mystical experiences are codified into a *creed*; the area where official explanations and teachings become irrational, contradictory, and *inexplicable* — where *theology* becomes faith.

Below the water line:

“Hidden” culture: The habits, assumptions, understandings, values, judgments ... that we know but do not or cannot *articulate*. Usually these aspects are not taught directly. Think about mealtime, for example, and the order you eat foods at dinner: Do you end with dessert?

With a *pickle*? With tea? Nuts and cheese? Just have one *course* with no concluding dish? Or, in these modern times, do you *dispense with* a *sit-down meal* altogether? Or consider how you know if someone is treating you in a friendly manner: Do they shake hands? Keep a respectful distance with *downcast* eyes? Leap up and hug you? Address you by your full name? These sorts of daily rules are learned by *osmosis* — you may know what tastes “right” or when you’re treated “right”, but because these judgments are under-the-waterline, it usually doesn’t occur to you to question or explain those feelings.

(340 words)

Word Bank

- emerge** *v.* to appear by coming out of sth. or out from behind sth. 浮现
- submerge** *v.* to go below or make sth. go below the surface of the sea or a river or lake 淹没
- explicit** *a.* clear and exact 明确的; 清楚的; 直率的
- convey** *v.* to express a thought, feeling, or idea so that it is understood by other people 传达; 转达; 表达
- tangible** *a.* real and not imaginary; able to be shown, touched, or experienced 有形的; 切实的; 可触摸的
- Guatemalan** *a.* 危地马拉的 (中美洲的一个国家)
- conformity** *n.* behavior that follows the usual standards that are expected by a group or society 一致
- season** *v.* to improve the flavor of savory food by adding salt, herbs, or spices when cooking or preparing it 给...调味
- implicit** *a.* suggested but not communicated directly 含蓄的; 暗示的
- creed** *n.* a set of beliefs that influences the way you live 信条; 教义
- inexplicable** *a.* unable to be explained or understood 费解的; 无法解释的
- theology** *n.* the study of religion and religious belief 神学; 宗教体系
- articulate** *v.* to speak (distinctly) 清楚地表达
- pickle** *n.* vegetables or fruit that have been preserved in a vinegar sauce or salty water 泡菜; 腌制食品
- course** *n.* a part of a meal that is served separately from the other parts 一道菜
- dispense with** *v.* to get rid of sth. or someone or stop using them because you do not need them 免除; 省掉
- a sit-down meal** *n.* 正式的宴席
- downcast** *a.* (of eyes) looking downwards 低垂着眼帘; 耷拉眼睛
- osmosis** *n.* the way in which ideas and information gradually spread between people 潜移默化; 耳濡目染

EXERCISE

- ① **Directions:** Please fill out the form below with the correct information provided in Text A. Pay attention to how the author elaborates the vehicles with sufficiently interesting examples.

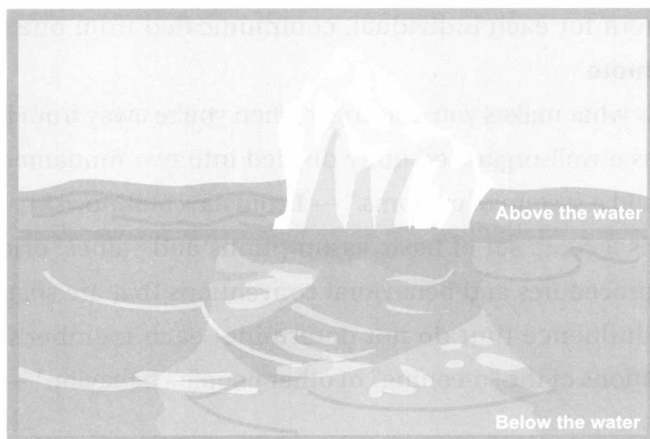
Subject	metaphor for culture	
Title	The Iceberg Metaphor	
Analysis	Tenor (比喻的本体)	Vehicle (比喻的喻体)
	CULTURE	
		above the water line
	the area where implicit understandings are explained and mystical experiences are codified into a creed; the area where official explanations and teachings become inexplicable and where theology becomes faith	
		below the water line

PART B

005

- ② **Directions:** The items below are all features of culture. Which do you think are more visible and should be above the water and which are more difficult to understand and should be below the water?

customs	manners	nature of friendships
religious beliefs	literature	language
religious rituals	concept of beauty	working style
personal space	clothing	importance of time
people's motivation	negotiation styles	works of art
concept of fairness	communication styles	music
food		



- ③ **Directions:** Please create your metaphor(s) for culture and write a passage about it / them. The passage should be entitled “Culture is a _____.” You need to develop your statement with enough supporting details.

Section 2 Definitions of Culture

TEXT B ◀◀

Culture is a complex system of behavior, values, beliefs, traditions and *artifacts*, which is transmitted through generations. Let us discover the meaning of culture, and its significance in the life of an individual and society.

DEFINITIONS

“Culture” is considered to be a complex term, and a variety of anthropologists and researchers have defined it in various ways. Some of these definitions have been listed below.

- ▶ “Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.”
— **Edward Tylor**
- ▶ “Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, *constituting* the distinctive achievements of human groups, including their *embodiment* in artifacts; the essential core of culture consists of traditional (i.e. historically *derived* and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action.” — **Kroeber & Kluckhohn**
- ▶ “Culture consists of the *derivatives* of experience, more or less organized, learned or created by the individuals of a population, including those images or *encodements* and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals themselves.” — **T. Schwartz**
- ▶ “[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another.” — **Geert Hofstede**
- ▶ “... the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next.”
— **Matsumoto**
- ▶ “Culture is what makes you a stranger when you’re away from home.” — **Philip Bock**
- ▶ “Culture is a well-organized unity divided into two fundamental aspects — a body of artifacts and a system of customs.” — **Bronislaw Malinowski**
- ▶ “Culture is a *fuzzy* set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member’s behavior and his / her interpretations of the “meaning” of other people’s behavior.” — **Spencer-Oatey**

MANIFESTATIONS

Lloyd Kwast's model of culture, and his "Man from Mars" technique help us to get a better understanding of culture through the different levels or layers through which culture is *manifested*. In this technique, we try to imagine things from the perspective of an alien who has landed onto our planet, and is observing a group of people in an enclosure. The different levels of understanding have been depicted and described below:

Behavior — What is done?

The first thing the alien notices is the behavior of the people and their activities, dressing style, attitudes, etc. Some people may be standing, some sitting and may be listening to a person, some might be playing, etc. By simply observing these activities he is unable to understand the logic behind them.

Values — What is good or best?

On asking them about the reasons for their activities, he comes to know that people chose to indulge in activities that are considered good. This differentiation of good or best comes from "values." Values represent the duties or activities that one "ought to do" or "should do" to be in sync with the pattern of life.

Beliefs — What is true?

On further *interrogation* he realizes that these values are not decided *arbitrarily* but *stem from* "beliefs." He finds out that certain beliefs (operating beliefs) greatly influence the values and behavior, whereas certain beliefs (theoretical beliefs) have very less practical impact on values and behavior. Hence, certain people may have a different set of beliefs but behave in a similar manner, and vice versa.

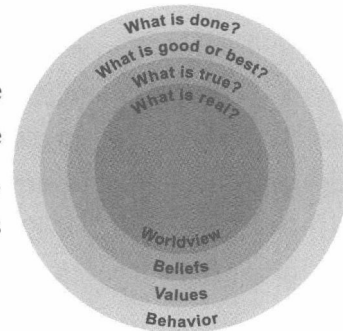
Worldview — What is real?

The deepest level of understanding that forms the basis for a particular set of beliefs is "worldview." Worldview implies the way we interpret reality, and refers to the way we see ourselves, relative to the world. It includes the ideas behind the meaning and reasons for human existence, the notions of evil, divine and supernatural.

SIGNIFICANCE

The knowledge necessary for survival, and adaptation to our natural and social environment, is acquired through culture. Culture is what *imbibes into* us the knowledge of good and bad, acceptable and non-acceptable, socializing, etc. Knowingly or unknowingly, it plays a major role in shaping our personality and behavior. Each individual has a distinct and unique personality. However, within a group, there exist certain regularities in behavior. This can be *attributed to* the culture in which they grow up. In addition, culture also influences our perception of reality and worldly concepts. Our interpretations of the actions and events around us are molded by our culture. It forms the basic foundation of our life and behavior.

(794 words)



Word Bank

- artifact** *n.* an object that is made by a person, such as a tool or a decoration, esp. one that is of historical interest (尤指具有史学价值的)人工制品; 手工艺品
- constitute** *v.* to be or be considered as sth. 被视为
- embodiment** *n.* someone or sth. that represents a quality or an idea exactly (某种品质或思想的)化身; 体现
- derive from** *v.* to come from 来自于; 源自
- derivative** *n.* a form of sth., such as a word, made or developed from another form 衍生物, 派生物; 派生词
- encodement** *n.* the method to change sth. into a system for sending messages secretly, or to represent complicated information in a simple or short way 编码
- fuzzy** *a.* not clear 不清楚的
- manifest** *v.* to show sth. clearly, through signs or actions 显示; 表现; 表明
- interrogation** *n.* formal systematic questioning 讯问; 盘问
- arbitrarily** *ad.* based on chance rather than being planned or based on reason 任意地; 随心所欲地
- stem from** *v.* to start or develop as the result of sth. 源自; 由...造成
- imbibe into** *v.* to receive and accept information, etc. 接收和获取信息等
- attribute to** *v.* to think that someone or sth. has a particular quality or feature 将(某种特质)归属于(某人); 认为(某人)有(某种特性)

WORD BANK



NOTES

1. **Edward Tylor:** 泰勒是 19 世纪英国人类学家。他在《原始文化》一书中, 给文化下了一个比较经典的定义: “文化是一个复合体, 其中包括知识、信仰、艺术、法律、道德、风俗以及人作为社会成员而获得的任何其他能力和习惯。”
2. **A. L. Kroeber & C. Kluckhohn:** 克鲁伯和克拉克洪是美国人类学家。在 1952 年就对 1871 年至 1951 年间有关文化的 160 多种定义进行了批判性的归纳、综述。他们把有关文化的各种定义概括为以下 6 种类型:
 - ① 描述性的定义。如: 英国人类学家泰勒在《原始文化》之文化定义。
 - ② 历史性的定义。强调文化的社会遗传性及传统性 (Park & Burgess)。

- ③ 规范性的定义。强调文化是一种具有特色的生活方式，或是具有动力的规范观念及影响 (Wissler)。
- ④ 心理性的定义。强调文化是满足欲求、解决问题和调适环境以及人际关系的制度，是一个调适、学习和选择的过程。
- ⑤ 结构性的定义。强调文化是某个人类群体独特的生活方式，同时包含了显性和隐性式样，它具有在一定时期内为整个群体或其特定部分所共享的倾向。
- ⑥ 遗传性的定义。强调文化是指人类的生产或创造，同时留传给他人的每一件物品、习惯、观念、制度、行为和思维模式等。
3. **T. Schwartz:** 施瓦茨提出了契约文化和关系文化模型。Schwartz 模型部分基于 Hofstede 及 Kluckhohn 和 Strodtbeck 的研究，他根据针对个体的有关价值观的内容和结构的研究，提出了代表个体和文化因素的关系的文化价值观的连续统一性。他在 1988 至 1992 年间从 38 个国家的应答者处收集的数据证明了这个结论。Schwartz 模型中两个基本的方面 (维度) 是保守与自治 (情感和智力) 及自我提高 (等级和掌控) 与自我超越 (平等承诺与协调)。如: 美国采用自主价值观, 伴随着掌控和平等承诺 / 协调之间的矛盾。
4. **Geert Hofstede:** 吉尔特·霍夫斯塔德 (1928.10.03—) 是文化大师。他从五个重要维度讨论文化对组织的影响。即: 权力距离 (Power Distance)、个人与集体 (Individualism vs. Collectivism)、刚性与柔性 (Masculinity vs. Femininity)、回避不确定性 (Uncertainty Avoidance) 和短期性目标与长期性目标 (Long-term vs. Short-term Orientation)。研究证明以个人主义文化为背景的英美人注重时间顺序, 通常关注短期性目标, 而以集体主义文化为背景的中国人则注重时间的同步性, 并通常关注长期性目标。
5. **Philip Bock:** 菲利普·博克, 人类学家, 他把文化定义为“就是使你在他乡成为异客的那个东西”。
6. **Bronislaw Malinowski:** 布罗尼斯拉夫·马林诺夫斯基是人类学的奠基人之一, 是社会人类学的开创者, 创立了英国文化人类学派, 创立一套新的田野调查方法论, 在人类学史上占有极其重要的地位, 并对社会学等人文社会学科也有重要影响。
7. **Spencer-Oatey:** 提出人际和谐管理理论。
8. **Lloyd Kwast:** 华·劳德把文化比作洋葱, 最外层是行为 (Behaviors, What is done?), 第二层是价值观 (Values, What is good?), 第三层是信念 (Beliefs, What is true?), 最里层是世界观 (Worldview, What is real?)。

EXERCISE



① **Directions:** Please give a brief answer to the following questions based on Text B.

1. How many parts could this passage be divided into? What are they?
2. Could you sum up the characteristics of culture reflected in the definitions?
3. Whose model is applied to the interpretation of an alien culture? And why?
4. Why do we need to learn culture?

② **Directions:** Please discuss the following questions and give your own definition of culture based on what you have learned.

1. How many definitions of culture are listed?
2. One of the oldest and widely-accepted definitions of culture is the one given by Kroeber & Kluckhohn. Please translate it into Chinese.

“Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action.”

3. Why are there so many different definitions of culture?
4. What do they have in common?
5. Where do they differ from each other?
6. What is your definition of culture?
7. What are the differences between Western culture and Chinese culture?

③ **Directions:** Please watch the video clip about the definition of culture and then answer the following questions.



1. What are Bierstedt's three dimensions of culture?
2. What are ideas?
3. What are norms?
4. What is material culture?
5. Why do we need to understand the three dimensions of culture?

PART C

Concepts and Theories

Section 1 The Basic Elements of Culture

Word Bank

intriguing

a. very interesting because of being unusual or mysterious (因奇怪、不寻常或神秘)很感兴趣的; 极具吸引力的