



《大学英语选修课系列教材》
COLLEGE ENGLISH ELECTIVE COURSE SERIES

语言文化类

总主编 石 坚
副总主编 敖 凡 邹晓玲

Western Etiquette Culture

西方礼仪文化

主编 欧玲



重庆大学出版社

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主 编 欧 玲

副主编 (按姓氏笔画顺序)

平原春 许 骏

盛 荔

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内 容 提 要

本书作为大学英语选修课系列教材之一,旨在帮助即将走向社会的在校大学生了解一些基本的西方礼仪文化知识,未来在和外国友人的交往中更完美地展示自己,体现中国大学生良好的综合素质。本书一共分为八个章节,分别对日常交际礼仪、公共场合的行为礼仪、餐饮礼仪、着装礼仪、婚礼礼仪、丧葬礼仪、商务礼仪以及在西方礼仪文化中的禁忌进行了描述。每个章节分为六个部分,第一部分为相关内容的热身练习,第二部分对不同场合下人们应该遵守何种礼仪原则进行详细阐释,第三部分是针对相关内容设计的对话,第四部分是根据前几部分的内容设计的练习,第五部分为学生提供一些礼仪方面的幽默、笑话,最后一部分是补充阅读材料,可供学生课外阅读了解更多的信息和知识。

本书可作为学生的课外阅读书籍,也可用作全校型人文素质选修课教材使用。

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主 编 欧 玲

责任编辑:杨 琪 高 翔 版式设计:杨 琪

责任校对:夏 宇 责任印制:赵 晨

*

重庆大学出版社出版发行

出版人:张鸽盛

社址:重庆市沙坪坝正街174号重庆大学(A区)内

邮编:400030

电话:(023) 65102378 65105781

传真:(023) 65103686 65105565

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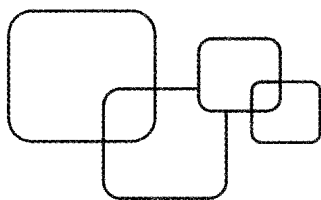
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总 序

我国的大学英语教学起步于 20 世纪 80 年代,经过 20 多年的发展,大学英语在教学水平、课程设置、教学方法、教学环境、师资队伍等各个方面都有了长足的进步和发展。但随着我国加入 WTO 和国民经济的快速发展,大学英语教学暴露出与时代要求不相称的一面。为适应现代社会对人才培养的实际需求,推动和指导大学英语教学改革,教育部于 2003 年颁布了《大学英语课程教学要求(试行)》(以下简称《要求》),并于 2007 年结合对人才能力培养的新要求再次做了修订和调整,作为全国各高校组织非英语专业本科生英语教学的主要依据。

《要求》将大学阶段的英语教学分为一般要求、较高要求和更高要求三个层次,强调要贯彻分类指导、因材施教的原则,使英语教学朝着个性化的方向发展,要“将综合英语类、语言技能类、语言应用类、语言文化类和专业英语类等必修课程和选修课程有机结合,形成一个完整的大学英语课程体系,以确保不同层次的学生在英语应用能力方面得到充分的训练和提高”。这样,大力发展大学英语选修课就成了大学英语教学改革的重要课题。

大学英语选修课的开设不仅是《大学英语课程教学要求(试行)》精神的体现,也是《教育部财政部关于实施高等学校本科教学质量与教学改革工程的意见》(以下简称《意见》)的内在要求,《意见》将“学生的实践能力和创新精神显著增强”作为教学改革的重要目标之一,而大学英语教学要在这方面有所作为的话,必须注重培养学生的跨文化交际能力、文化素养和在全球化、信息化的背景下获取知识的能力,这显然是传统的大学英语教学和课程设置所不能胜任的。

近年来,全国许多高校纷纷进行了开设大学英语选修课的尝试,并取得了可喜的成绩。但是由于指导思想不明晰、教师知识结构单一和配套改革滞后等原因,在大学英语选修课的开设中出现了“因人设庙”,开课随意性强,开课种类单一,各门课程难易不均,课程测试不规范,学生对各门课程的兴趣差异过大等问题。大学英语选修课的开设迫切需要某种程度的规范与引导,需要更为科学地设置选修课程,确实达到《要求》和《意见》中提出的目标。

针对以上问题,我们认为,一套由成熟理念指引的、体系科学的、建立在选修课开设的成功实践基础之上的系列教材能够起到这种规范和引导作用。因此,重庆大学出版社组织来自全国各地的、在选修课开设方面走在前列的高校的专家和教师,在多次交流与反复论证的基础上,组织编写了这套“大学英语选修课系列教材”。该套教

材具有以下明显的特点:

第一,教材体系科学、系统。系列教材以《大学英语课程教学要求(试行)》为指导,覆盖语言技能类、语言应用类、语言文化类和专业英语类四个板块,既注重语言基础知识的积累,也充分考虑对学生文化素质的培养,确保不同层次的学生在英语应用能力方面得到充分的训练和提高。

第二,坚持“实用、够用”的原则。在体例安排和内容选择上严格按照选修课的课时要求和学生水平的实际需要,力求精练,避免长篇累牍,在语言难度上体现了与英语专业同类教材的差别。

第三,注重知识与技能相结合,语言与文化相结合。在深入浅出地讲授知识的同时,结合课程内容尽可能多地为学生提供说与写的练习,在雕琢学生语言的同时,尽可能培养学生的跨文化交际能力和批判性思维能力。

第四,强调学生综合能力的培养。考虑到学生在选修课阶段可能不再修综合英语类的课程,各教材在主要训练与课程相关能力的基础上,适当补充了其他能力的训练内容。

第五,吸纳并总结近年来相关高校选修课开设的经验和成果。该套教材的参编者来自全国多所高校,多数教材是由开设该门课程最成功的、最受学生欢迎的学校和教师撰写,教材既吸纳了相关讲义的优点,又根据专家意见,按照学科要求和普遍情况进行了改编,在保证教材科学性的前提下,最大程度地体现了大学英语学生的选修取向。

选修课的开设是大学英语教学改革的重要发展方向,但是在改革中诞生的事物也必然不断地在改革中被重新定义,因此我们这套大学英语选修课教材的体系也将是动态的和开放的,不断会有新的教材被纳入,以反映大学英语教学改革在这方面最新成功的尝试。相信随着教学改革不断走向深入,我们的教材体系也将日臻完善。

总主编

2008年1月

前 言

中国自古就是一个礼仪之邦,礼仪文化可谓博大精深。随着经济全球化、一体化和跨文化交际的进程,越来越多的人认识到西方礼仪文化在我们的对外交往中的重要性。礼仪在人际交往中是一个衡量个人文明的准绳,它反映着一个人的交际技巧和应变能力,还反映一个人的气质风度、阅历见识、道德情操、精神风貌。充分了解西方礼仪文化不仅能让我们在对外交际活动中充满自信,处变不惊,还能使自己更好地向外国友人表达自己的尊重、敬佩、友好和善意,增进彼此的信任 and 了解,进而造就和谐、完美的人际关系,取得事业的成功。

礼仪和文化紧密相关,不同国度在文化上也有很大的差异。本书所述的礼仪文化主要集中在欧美国家,也谈及一些在国际交往中的惯常规则。本书共分八个章节,分别对日常交际礼仪、公共场合的行为礼仪、餐饮礼仪、着装礼仪、婚礼礼仪、丧葬礼仪、商务礼仪以及在西方礼仪文化中的禁忌进行了描述。每个章节则分为六个部分:第一部分为相关内容的热身练习;第二部分对不同场合下人们应该遵守何种礼仪原则进行详细阐释;第三部分是针对相关内容设计的对话,目的是使学生不但能了解礼仪文化,也能在有关场合使用恰当的英语表达;第四部分是根据前几部分内容设计的练习;第五部分为礼仪文化方面的幽默、笑话;最后一部分是补充阅读材料,可供学生课外了解更多的信息和知识。本书编写针对的是即将走向社会的在校大学生,希望此书能帮助我们的大学生了解基本的西方礼仪文化知识,将来在和外国友人的交往中更完美地展示自己,体现中国大学生良好的综合素质。

本书可作为学生的课外阅读书籍,也可用作全校型人文素质选修课教材使用。

编 者

2008 年 6 月

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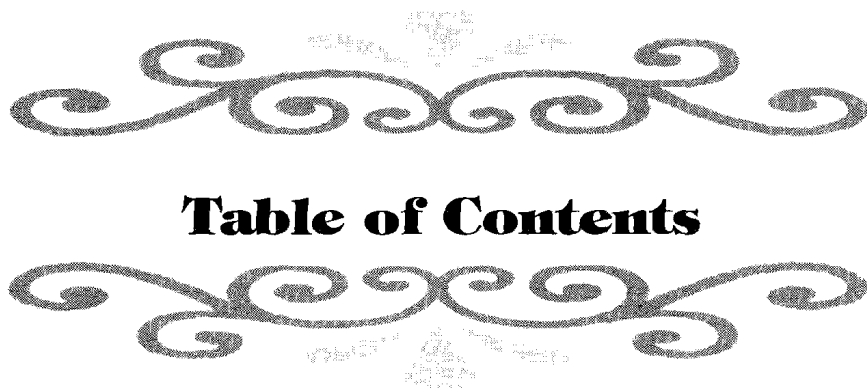


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Brief Introduction to Etiquette

1. *What is etiquette?*

Etiquette is a set of practices and forms which are followed in a wide variety of situations; many people consider it to be general social behavior or a branch of decorum (礼节), which is a code that governs the expectations of social behavior, according to the contemporary conventional norm within a society, social class, or group. Usually unwritten, it may be codified(变成法典) in written form.

Etiquette codes prescribe and restrict the ways in which people interact with each other, based on respect for other people and the accepted customs of a society.

Modern etiquette codifies social interactions with others, such as:

- Greeting relatives, friends and acquaintances with warmth and respect
- Refraining from insults and inquisitive curiosity
- Offering hospitality to guests
- Wearing clothing suited to the occasion
- Contributing to conversations without dominating them
- Offering assistance to those in need
- Eating neatly and quietly
- Avoiding disturbing others with unnecessary noise
- Following established rules of an organization upon becoming a member
- Arriving promptly when expected
- Comforting the bereaved(丧失亲属的人)
- Responding to invitations promptly
- Accepting gifts or favors with humility and acknowledging them promptly with thanks (e. g. a thank-you card)

2. *Why does etiquette need to exist?*

It is the practice with certain people to sneer at the word “etiquette”, and to claim that it merely means a foolish support to some silly customs which in themselves have no meaning or use. This is a misunderstanding which a little thoughtful consideration will remove. Since the human beings came into the world, the interaction has become essential for a variety of purposes. They learned to behave in ways that made life easier and more pleasant. Then early civilizations developed rules for proper social conduct, which became early etiquettes.

Some people consider etiquette to be an unnecessary restriction of freedom of personal expression; others consider such free spirits to be unmannerly and rude. For instance, wearing blue jeans to a wedding in a cathedral may be an expression of the guest's freedom, but may also cause the bride and groom to suspect that the guest in jeans is expressing amusement or disrespect towards them and their wedding. Etiquette may be enforced in pragmatic ways: “No shoes, no shirt, no service” is a notice commonly displayed outside stores and cafés in the warmer parts of North America. Others feel that a single, basic code shared by all makes life simpler and more pleasant by removing many chances for misunderstandings.

Violations of etiquette, if severe, can cause public disgrace, and in private hurt individual feelings, create misunderstandings or real grief and pain, and can even develop into murderous rage. Many family feuds (不和、争执) have their beginnings in trivial etiquette violations that were blown out of proportion. In the ancient Hindu (印度的) epic (史诗) *Mahabharata*, the entire world-destroying conflict between the armies of two clans (宗族) begins when one ruler, Duryodhana, commits a couple of minor faux pas (失礼) at his cousin's castle, and is impolitely made fun of for it. One can reasonably view etiquette as the minimal politics required to avoid major conflict in polite society, and as such, an important aspect of applied ethics.

Maybe Emily Post, a United States author who promoted what she considered “proper etiquette” has presented us a sound reason for etiquette: “There is no reason why you should be bored when you can be otherwise. But if you find yourself sitting in the hedgerow (灌木篱墙) with nothing but weeds, there is no reason for shutting your eyes and seeing nothing, instead of finding what beauty you may in the weeds.” Beauty is

something nobody can resist in the world.

3. *How did etiquette come into being?*

Much of today's formal etiquette originated in the French royal court during the 1600-1700's. Louis XIV's gardener at Versailles (凡尔赛宫) was faced with a serious problem: he could not stop members of the nobility from trampling (踩踏) about in the delicate areas of the King's garden. He finally attempted to dissuade their unwanted behavior by posting signs called etiquets which warned them to "Keep off the Grass". When this course of action failed, the King himself had to issue an official decree (政令、法令) that no one could go beyond the bounds of the signs. Later, the name "etiquette" was given to a ticket for court functions that included rules regarding where to stand and what to do. Another saying from Wikipedia is the nobles who lived at court did not work, and so they developed elaborate social customs mostly to avoid becoming bored. The nobles drew up a list of proper social behavior and called it etiquette. This code of behavior soon spread to other European courts and eventually was adopted by the upper classes throughout the Western world.

The word "etiquette" has evolved with the development of the society, but in many ways it still means "Keep off the Grass". Remaining within the flexible boundaries of civil behavior allows relationships and us to grow like flowers in Louis' garden. Moreover, it lets us present ourselves with confidence and authority in all areas of our professional and personal life.

Over the years, people were expected to follow an increasingly complicated set of rules. Many of the rules seem silly today. In Western countries in the 1800's, a young man could not speak to a young woman he knew until she had first acknowledged him. Little girls curtsied (行屈膝礼) and little boys bowed when introduced to someone. Not many years ago, when a young man and a young woman went out on a date, she was expected to sit quietly in the car while he walked around it to open her door and help her out.

Since the 1960's, manners have become much more relaxed. Etiquette today is based on treating everyone with the same degree of kindness and consideration, and it consists mostly of common sense. It is helpful to know some rules about how to behave in certain situations—if only because this makes life more comfortable for you and makes you

more self-confident in social situations.

4. *What's the relationship between etiquette and culture?*

It goes without saying that etiquette is heavily dependent on culture; what is excellent etiquette in one society may be a shock in another. Etiquette evolves within culture. Etiquette can vary widely between different cultures and nations. In China, a person who takes the last item of food from a common plate or bowl without first offering it to others at the table may be regarded impolite. In most European cultures a guest is expected to eat all of the food given to them, as a compliment to the quality of the cooking. Learning etiquette can be very challenging for people who are new to a particular culture, and even old hands sometimes have a rough time.

An etiquette may reflect an underlying ethical code, or it may grow more as a fashion, as in 18th century Britain where apparently pointless acts like the manner in which a tea cup was held became associated with the upper class. Like “culture”, it is a word that has gradually grown plural, especially in a multi-ethnic society with many clashing expectations. Thus, it is now possible to refer to “an etiquette” or “a culture”, realizing that these may not be universal. In Britain, though, the word etiquette has its roots in the 18th century, becoming a universal force in the 19th century to the extent that it has been described as the one word that properly describes life during the reign of Queen Victoria.

Etiquette is a topic that has occupied writers and thinkers in all sophisticated societies for long, beginning with a behavior code by Ptahhotep, a vizier (高官) in ancient Egypt's Old Kingdom during the reign of the Fifth Dynasty king Djedkare Isesi (ca. 2414-2375 B. C.). All known literate civilizations, including ancient Greece and Rome, developed rules for proper social conduct. Confucius included rules for eating and speaking along with his more philosophical sayings. Early modern conceptions of what behavior identifies a “gentleman” were codified in the 16th century, in a book by Baldassare Castiglione, II Cortegiano (“The Courtier”); its codification of expectations at the Este court remained in force in its essentials until World War I. Louis XIV established an elaborate and rigid court ceremony, but distinguished himself from the high bourgeoisie(资产阶级) by continuing to eat stylishly with his fingers.

In the UK, Debrett's is considered by many to be the arbiter(仲裁者) of etiquette;

their guides to manners and form have long been the last word among polite society. Traditional publications such as *Correct Form* have recently been updated to reflect contemporary society and new titles *Etiquette for Girls and Manners for Men* act as guides for those who want to combine a modern lifestyle with traditional values.

In the American colonies, Benjamin Franklin and George Washington wrote codes of conduct for young gentlemen. The immense popularity of advice columns and books by Letitia Baldrige and Miss Manners shows the currency of this topic. Even more recently, the rise of the Internet has necessitated the adaptation of existing rules of conduct to create *Netiquette*, which governs the drafting of email, rules for participating in an online forum, and so on.

In Germany, there is an “unofficial” code of conduct, called the Knigge, based on a book of high rules of conduct written by Adolph Freiherr Knigge in the late 18th century entitled exactly *Über den Umgang mit Menschen* (On Human Relations). The code of conduct is still highly respected in Germany today and is used primarily in the higher society.

There are so many different cultures all over the world, so it is impossible to touch every special one under different cultures. In the following chapters, the etiquette in western society (especially English speaking counties and some western European countries) will be mainly focused on. Actually, there are a lot of codes that are now shared worldwide.

Etiquette may be handled as a social weapon. The outward adoption of the superficial mannerisms of an in-group, in the interests of social advancement rather than a concern for others, is a form of snobbism(势利), lacking in virtue.

Unit 1

The Etiquette of Daily Personal Communication



Part I Lead-in Exercises

1. *There are some English idioms used to describe the daily communication, please match the idioms from 1) to 6) with the meanings from A to F respectively.*

- | | |
|--|---|
| 1) Do as the Romans do. | A. You will be influenced by the people with whom you stay gradually. |
| 2) If you lie down with dogs, you will get up with fleas. | B. When you are in a new place, you should follow the local people's practice. |
| 3) Those who live in glass houses should not throw stones. | C. You'd better avoid making a mistake, even it is a minor one. |
| 4) Old habits die hard. | D. One may plan a thing carefully, but there are many other factors beyond his control contribute to the success of it. |
| 5) Man proposes, God disposes. | E. Don't treat others the way in which you hate being treated. |
| 6) It is a sin to steal a pin. | F. It is very hard for a person to quit his old habit. |

2. *Choose one response from the following answers to complete each of the short dialogues which happen in daily communication.*

- 1) — Excuse me. May I use your dictionary, please?

— _____.

A. No, thanks.

B. It doesn't matter.

C. Sorry, I'm referring a word in it now.

D. That's nothing.

2) — You are very beautiful in this dress?

— _____.

A. No, not at all.

B. Thanks.

C. Where, where.

D. You are flattering me.

3) — If you're free this afternoon, how about shopping together?

— _____.

A. All right.

B. Not at all.

C. See you later.

D. Bye.

4) — Do you mind if I use the computer here?

— _____. It's for Mr. Ford.

A. Not at all.

B. Never mind.

C. I'm sorry you can't.

D. Of course not.

3. Suppose all of the following situations take place in western countries, how will you behave? Choose appropriate answers and discuss them with your partners.

1) If a porter is offering help of carrying your heavy luggage to your room in a hotel when you travel in Europe, what should you do?

A. Say "thank you" only.

B. Write a letter of compliment to the manager of the hotel.

C. Say "thank you" and give him a tip when you get into your room.

D. Refuse his help rudely.

2) You meet your professor when you are together with your friend who is of the same age as you. It is polite to introduce _____.

A. your professor to your friend first.

B. neither of the two.

C. your friend to your professor first.

D. them to each other without mentioning their relationship with you.

3) You are a guest in your American friend's home. You have drunk enough coffee when your friend is going to refill your cup again. What should you do?

A. Cover your cup with one hand and say "No".