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A Gallery of Cultures

钟华 主编

文化广角镜

· 初级 ·

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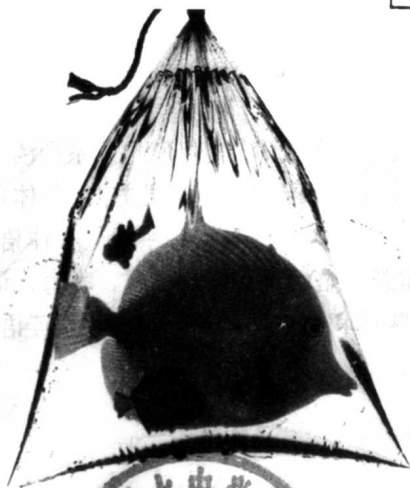
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内 容 提 要

本书是“大学英语文库”文化广角镜系列读物的初级部分，内容涉及普通文化、高级文化和深层文化，具体包括姓氏习俗、饮食文化、节日风情、非语言交际手段（人体语、时间语、空间语等）、友谊观、婚姻观、生活方式、教育、语言与文化等，具有很强的趣味性和知识性，适合具有大学英语一级和二级水平的读者阅读。

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前 言

1999 年 12 月颁布的《大学英语教学大纲（修订本）》（以下简称新大纲）指出：“从语言学习的规律来看，英语应用能力的提高是建立在大量的语言输入、尤其是大量的阅读的基础之上的。”新大纲还提出：“大学英语教学还应有助于学生开阔视野，扩大知识面，加深对世界的了解，借鉴和吸收外国文化精华，提高文化素养。”

为了贯彻新大纲的精神，全国高等学校大学外语教学指导委员会英语组于 2000 年 7 月在大连召开工作会议，重点讨论了大学英语文库建设。会议确定了大学英语文库的编写原则和编写方案，会议提出，要“加紧大学英语文库建设”。

这套大学英语文库正是在上述思想指导下组织编写的，旨在使学生——读者通过大量阅读，巩固和加深所学语言知识，扩大词汇量，增强英语语感，达到双“提高”的目的，即：既提高英语语言应用能力，又提高文化素养。

这套文库内容十分丰富。从异彩纷呈的现代社会到五光十色的现代生活，从多姿多彩的各国文化到日新月异的科技世界，这套文库都有涵盖。这些内容分属五个系列，它们是：《社会聚焦集》、《文化广角镜》、《名人故事篇》、《科技新视野》和《生活万花筒》。每个系列均按语言难易程度分为初、中、高三个级别。原则上，初级适用于大学非英语专业一年级学生，中级适用于二、三年级学生，高级适用于四年级学生和研究生。

这套文库在选材、译注、体例和编排上均独具特色，不落窠臼。其主要特点有：

1. 各系列各级选文大都摘自国外报刊和互联网，仅个别选文有少量删改。文字规范，语言鲜活，有时代特征，并充分考虑了知识性和趣味性的统一。故这套文库不仅是学习英语、

提高语言应用能力的读物，而且是涉猎世界文化、社会、生活和科技知识的园地。每篇选文长度一般控制在 700—2 000 词之内（仅数篇确因内容不忍割舍的短文不足 700 词）。为方便读者做阅读速度的自我检测，文尾标出了该文的词数。

2. 每篇选文后均附有“Sentence Translations for Reference 参考译句”，以帮助读者加深对文中的长难句及全文的理解。这种在文中择句翻译的形式与全国大学英语四、六级考试中的“英译汉”题型是一致的，因此，它还有助于提高读者的英译汉能力，有助于他们备考英译汉测试。

3. 每篇选文以《大学英语教学大纲（修订本）》的词汇表为参照标准，直接在文中注出了超纲生词的词义，并且在不同文章中重复出现的生词重复注出词义。这样有利于读者打乱顺序任选文章阅读，也有利于读者加深对生词的记忆。此外，每篇选文还用脚注的形式针对有关语言难点和人物、典故进行注释，每条注释力求明快清晰，言简意赅。有的词语用了双语注释，目的是为了从各个方面来提高读者的英语应用能力。

4. 每篇选文均编撰了简明扼要的导读。读者在看到中英文对照的标题后，即可结合导读了解文章的主旨，有助于读者从语篇水平上加深对文章的理解；同时，导读还可以激发读者的兴趣，增强阅读的动力。

这套文库是华中科技大学、武汉理工大学和中国地质大学等三校联袂合作的成果。参加编写工作的有三校的老、中、青年英语教师和华南理工大学外国语言学及应用语言学专业部分硕士研究生，共计 30 多人。编写分工如下：华中科技大学负责《社会聚焦集》、《文化广角镜》和《生活万花筒》三个系列；武汉理工大学负责《名人故事篇》系列；中国地质大学负责《科技新视野》系列。

华中科技大学出版社对本文库的编写和出版给予了鼎力支持，投入了很大力量。本文库在编写过程中得到了华中科技大

学外语系、武汉理工大学外语学院和中国地质大学外语系领导的关心、支持以及许多大学生的帮助。我们全体编写人员在此谨表示衷心的感谢。

这套文库大部分选材来源于最新的有关原版书刊和互联网，编委会谨向原文作者一并致谢。

由于校际间合作编写这样的大型文库是我们的第一次尝试，经验不足；加上水平有限，时间匆促，疏漏与错误在所难免，敬希各方读者和同行不吝赐教。

大学英语文库编委会

2001 年 10 月

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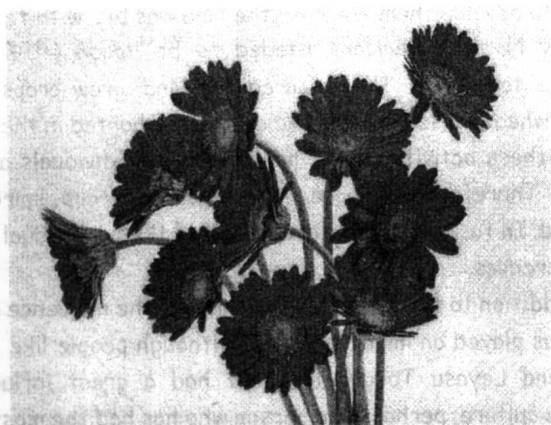
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1

Basics of Culture

文化要素



There are many factors that influence the culture of any society; however, the physical environment, the food people eat, the ideas of great people, religion, and political control may be the most important of these factors at the early stages of cultural development.

Beginning with the physical environment, Japan's *isolation* (隔绝) has meant that there have been few foreigners and that the population has been very *homogeneous* (同类的). Also, the lack of flat land and the small size of Japan's islands have resulted in a very crowded living space. Living on islands with a wet climate, the Japanese naturally developed a diet of rice and fish. Because *Buddhism* (佛教) prohibits the killing of animals, eating meat was traditionally *taboo* (禁忌). The growing of rice required group cooperation, both in planting and harvesting, as well as sharing the

water. Earthquakes and *typhoons* (台风) made cooperation even more important. Thus, Japan's physical environment played a big role in developing a strong sense of group spirit.

In North America, Europeans arrived about 500 years ago to find a huge, forested continent with a relatively small population of Native Americans, who were very sadly pushed off^① their land or killed.^② The early government gave large pieces of land to settlers, who had to develop them. Because the land was big, with few people, the early North Americans needed to be *tough* (吃苦耐劳的) individuals to survive. They cleared the land, grew crops such as corn and wheat, raised animals like cattle, and hunted in the forests. Most of these activities were performed by individuals and their families. Therefore, compared to Japan, a group spirit never developed. In fact, people became proud of their individual abilities and differences.

In addition to the physical environment, the influence of great people has played an important role. Although people like Shotoku Taishi^③ and Leyasu Tokugawa^④ have had a great influence on Japanese culture, perhaps the person who has had the most impact is *Confucius* (孔子), who lived in China 2,500 years ago. One of his most important ideas was that everyone should know their place in society. In this *vertical* (等级分明的) society, older people were above younger people, teachers above students, men above women, and so on. Higher ranking people were responsible for those lower than them, but lower ranking people had to show respect and be loyal to those above them. Other Confucian ideas that remain strong in modern Japan are harmony, loyalty and *perseverance* (坚定不移).

Europeans who first settled in North America came from societies that already had ideas about individual freedoms, which began with the ancient Greeks. During the Renaissance (文艺复兴时

① be pushed off: 被迫离开

② Shotoku Taishi: 圣德太子

③ Leyasu Tokugawa: 德川加康

期), people such as Martin Luther further encouraged individualism by saying that an individual's ideas about the Bible were more important than the church's teaching.^[2] Thus, *feudalism* (封建社会) disappeared from Europe 500 years ago, while in Japan it disappeared only in the last century. Leaders like Thomas Jefferson, who supported the idea that all people are created equal, helped to shape America into a more horizontal^① society. Such ideas about equality are completely opposite to the teachings of Confucius, who said a social hierarchy (等级) is necessary to keep order in society.^[3] Although there is still *discrimination* (歧视) in North America, the people strongly dislike the idea of a vertical society.

The role of religion in North America is not as strong now compared to the past, but many of the values in American society come from *Christianity* (基督教), which was brought with the early settlers from Europe. The first settlers, called the *Pilgrims* (朝圣者), left England to find freedom to practice their own style of Christianity. Later, scientific thought spread from England to America and was welcomed by the early American church, which still kept its basic Christian values such as fairness, equality and *charity* (慈善). It is said that Westerners still have these same religious values and if a person does something against these values, he or she may feel guilt. Therefore, America is said to have a "guilt" culture^②.

On the surface, both Buddhism and *Shintoism* (神道教) seem to have had a significant influence on Japanese culture. Temples and *shrines* (神殿) in every city are visited during festivals and special occasions, and people usually have some kind of *ancestor-worship altar* (拜祖先的祭坛) in their home. However, it is said that beneath the surface, it is the values of the group that have most affected the Japanese way of thinking. Unlike North American culture, Japan is said to have a "shame" culture^③. This means that in Japan

① horizontal: 水平的, 横向的, 这里指美国是一个等级观念较弱的更平等的社会。

② guilt culture: 罪感文化

③ shame culture: 耻感文化

behavior is controlled not so much by values like fairness of equality, as it is in North American culture, but by the values of the group.^[4]

This means that people feel shame when they go against the wishes of the group.

Another very important factor in Japan's cultural development has been political power. At various times in Japan's history, leaders have had so much power that they were able to control new ideas or stop them from entering. Japan's 215 year period when foreigners could not enter is a good example of this. This type of control is still felt today when public servants have to apply for permission to leave town, even for a day trip. On the other hand, the first European settlers in North America came from societies where political leaders had much less control over ideas that entered their countries. In North America now, the government or one's employer has much less control over an individual's life compared to Japan.

In conclusion, many factors affect the way culture develops, for example, the physical environment, the way of getting food, great people, religion and political control. These factors have given Japan a vertical culture which is group-Oriented. In North America, these factors have led to a horizontal, individual-oriented culture.^[5]

(1,019 words)

Sentence Translations for Reference

参 考 译 句

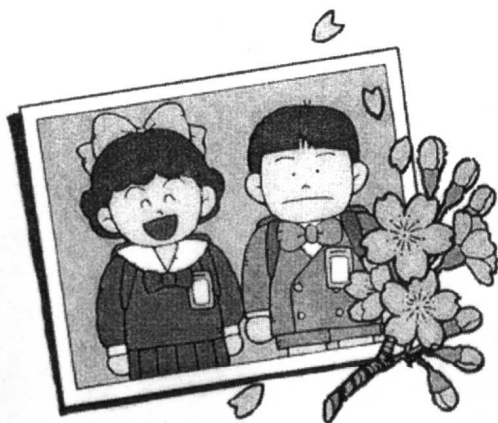
- [1] 在北美, 大约 500 年前欧洲人来到这个大陆时看到的是一片广阔的遍布森林的土地上居住着较少人口的印第安人, 他们被迫痛苦地远离家园或被杀死。
- [2] 在文艺复兴时期, 以马丁·路德为代表的人们进一步推动了个人主义思想, 他们宣称, 个人对《圣经》的看法比教会的教义更重要。
- [3] 这些有关平等的观念与孔子的教诲大相径庭, 因为孔子认为社会等级制度对维护社会的安定非常必要。

- [4] 这就是说，在日本，人们的行为规范受平等的价值观制约的程度不如受团体的观念所制约的程度高，而在北美文化中则反之。
- [5] 这些因素给了日本一种有团体取向的纵向（等级）文化，在北美则导致了一种有个体取向的横向（平等）文化。

2

Naming Customs

姓氏习俗



Naming customs vary from society to society, which can tell us something about culture.

Given Names

Who names the baby? Who gives a baby his or her name? Naming customs are not the same in every society. In some societies, the parents (mother and father) name the baby. But in others, the grandparents or the godmother and godfather (special friends or family members chosen by the parents) name the baby. In Greece, the godmother or godfather names the baby. The parents hear the baby's name at a religious ceremony at the church.

In some societies, the children have two given names. In these societies, all of the girls or boys in a family may have the same first name. For example, all the girls may have the name "Marie". It's the first given name. The second given name is different: "Marie-Rose", "Marie-Jeanne", "Marie-Christine". All the boys may have the same