

大学英语文库
总主编 秦傲松



A Gallery of Cultures

钟华 主编

文化广角镜

· 初级 ·

华中科技大学出版社

大学英语文库
总主编 秦傲松



A Gallery of Cultures

文化广角镜

初级

主 编 钟 华
副主编 陈玉红 范杏丽
编 者 李 静 汪世蓉 李 燕

图书在版编目(CIP)数据

大学英语文库 文化广角镜(初级)/钟华 主编
武汉:华中科技大学出版社, 2002年1月
ISBN 7-5609-2616-9

I. 大…

II. ①钟… ②陈… ③范… ④李… ⑤汪… ⑥李…

III. 英语-注释读物

IV. H31

大学英语文库

文化广角镜(初级)

钟 华 主编

责任编辑:梅欣君

封面设计:潘 群

责任校对:张兴田

责任监印:张正林

出版发行:华中科技大学出版社

武昌喻家山 邮编:430074 电话:(027)87545012

录 排:华中科技大学惠友科技文印中心

印 刷:华中科技大学印刷厂

开本:850×1168 1/32 印张:5.375

字数:183 000

版次:2002年1月第1版 印次:2002年1月第1次印刷

印数:1—6 000

ISBN 7-5609-2616-9/H·415

定价:7.50元

(本书若有印装质量问题,请向出版社发行部调换)

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、青年英语教师和华中科技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

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

CONTENTS

1	Basics of Culture	
	文化要素	(1)
2	Naming Customs	
	姓氏习俗	(6)
3	Hamburgers and Sushi	
	汉堡包和寿司	(10)
4	The History of Ice Cream	
	冰淇淋的历史	(14)
5	Start an Evergreen Tradition	
	发扬常青树之传统	(18)
6	Avoiding Holiday Depression and Stress	
	避免假日的消沉和压力	(22)
7	Stress	
	压力	(25)
8	Cross-Cultural Perspectives in Nonverbal Communication	
	非语言交际的跨文化视角	(28)
9	Space and Silence	
	空间和沉默	(32)
10	The Voices of Time	
	时间的声音	(36)
11	How to Read Body Language	
	如何识别人体语言	(41)
12	Gestures Speak	
	手势传意	(47)

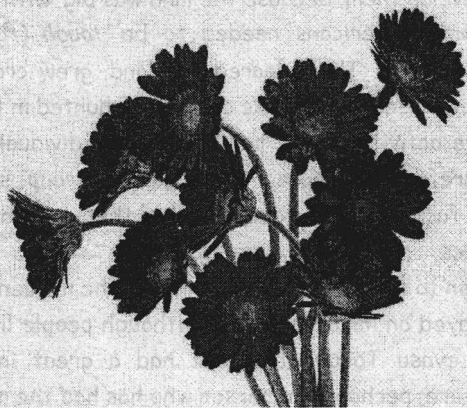
13	The Language of Color Is Not International 颜色语并非全球统一.....	(51)
14	Culture and Nonverbal Communication 文化与非言语交际.....	(54)
15	Problems of "Bi-Culture" (1) 两种文化身份的困扰.....	(59)
16	Money (6) 钱.....	(63)
17	What Values Do People Hold? (10) 人们持什么样的价值观?.....	(67)
18	The American Way: Friendship (14) 美国式的友谊.....	(72)
19	Marriage and the Family (18) 婚姻和家庭.....	(75)
20	To Win at Marriage, Learn to Lose (22) 要赢得婚姻就要学会让步.....	(79)
21	Communication Styles (25) 交际方式.....	(83)
22	Metaphors of US Cultural Diversity (28) 美国文化多样性的各种比喻.....	(87)
23	Women (32) 女性.....	(92)
24	Chinese Women in American Popular Culture (36) 美国大众文化中的中国女性.....	(96)
25	Letters to Mother (41) 写给母亲的信.....	(100)
26	Raising Children (47) 哺育孩子.....	(103)

27	Quality of Life	
	生活的质量	(107)
28	Canada	
	加拿大	(111)
29	Hawaii	
	夏威夷	(115)
30	A Stone-Age Way of Life	
	石器时代式的生活	(118)
31	Student Lifestyles	
	学生的生活方式	(123)
32	University Education	
	大学教育	(127)
33	Freshman Blues	
	大学新生的忧郁	(132)
34	The Meeting of Cultures	
	不同文化的邂逅	(135)
35	Variations in Vocabulary	
	词汇的变异	(139)
36	Social Background Key to Career Not Qualifications	
	事业成功的关键靠社会背景而非个人资历	(143)
37	"He? She? Whatever!"	
	他? 她? 什么都行!	(147)
38	Living in the US Culture	
	生活在美国文化中	(151)
39	Savor the Peach 享受桃的美味	(156)

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: 圣得太子

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.

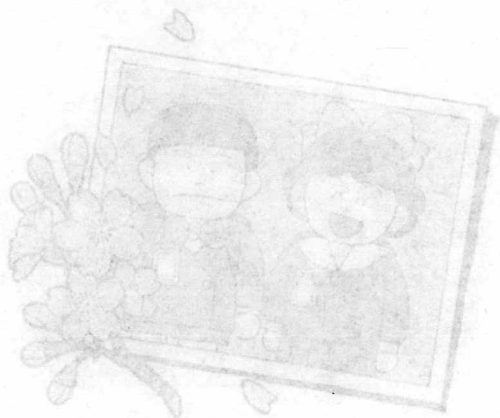
In conclusion, many factors affect the way culture develops, for example, the physical environment, the way of getting food, great people, religion and political control. These factors have given Japan a vertical culture which is group-Oriented. In North America, these factors have led to a horizontal,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



Given Names

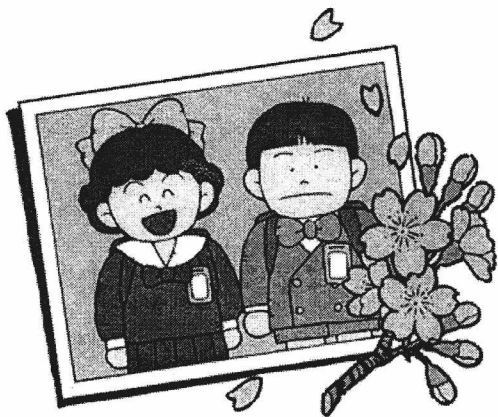
Who names the baby? Who gives a baby his or her name? Naming customs are not the same in every society. In some societies, the parents (mother and father) name the baby. But in others, the grandparents or the godmother and godfather (special friends or family members chosen by the parents) name the baby.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

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

first name "Jean", "Jean-Paul", "Jean-Christophe", "Jean-Pierre".

Religious Names

Where do religious names come from? In some cultures, everyone has a religious name. *Roman Catholics* (天主教) and *Greek Orthodox* (东正教) give the names of *saints* (圣人) to their children. "Teresa" (St. Teresa), "Anthony" (St. Anthony), "Nikos" (St. Nicholas). Jews choose names from the Bible: "Adam", "Rebecca". *Moslems* (穆斯林) choose names from the *Koran* (可兰经): "Mohammed", "Ali".

The Meanings of Given Names

What do given names mean? In some cultures, given names have special meanings. The Chinese name "hao" means "good". The Chinese name "Le" means "happiness" or "joy". The name "hao le" has a very positive (good) meaning in Chinese culture. People think names with positive meanings bring their children good luck in their lives.

Namesakes

Who is a *namesake* (同名者)? Sometimes parents give children the same name as a relative or friend. For example, a boy and his grandfather may both have the given name, "William". A girl may have her grandmother's name, her godmother's name, or an aunt's name. The boy is the namesake of his grandfather. The girl is the namesake of her grandmother, godmother, or aunt. It is an honor for a person to have a namesake.^[1]

Restrictions on Given Names

What name can you choose? In some countries, a child must have a traditional name from that culture. For example, in France and Belgium, parents have to choose a common name from the past. A couple (man and a woman) in France wanted to name their daughter "Daisy", but they didn't because "Daisy" is not a traditional French name.

In other countries, you can give your child any name. There are no restrictions at all. In the United States, parents may choose any name for a child, or they can make a new name. In the state of

Pennsylvania, there are some interesting names in the birth records.^[2] For example, one child was named "Pepsi" and another was named "Coke". In Mississippi, the parents of a baby girl named her "Glory Hallelujah". In another state, one couple had five sons (boys) before their daughter (girl) was born, and they were very happy to have a daughter at last. They named their daughter "Atlanta"—meaning "at last a girl" or "at last we have a girl!"

Origin of Given Names

In very early times each person had only one name, the given name. When society was organized in small *tribal* (部落) groups, a single given name was enough. As civilized communities^① grew, however, there were many people with the same name, and so people began to add some qualification^②. At first this was usually the name of the father. In the New Testament^③, for example, is found James the son of Zebedee^④. Another qualification was the name of a person's birthplace, as Joseph of Arimathea. These qualifications enabled people to distinguish one James or Joseph from another.^[3]

Among the Romans this practice developed into the use of family names, or surnames.^[4] In the early Roman Republic citizens had a forename and a second name, which was not a surname as it is known today. There were fewer than 20 forenames, among them Gaius, Marcus, Quintus, Publius, and Titus. These were used by one's closest associates^⑤ and family members. The name that followed was *hereditary* (世袭的) in each group of families, or clan. Examples include Claudius, Fabius, Julius, Lucius, Tullius, and a few others. Because both types of names were restricted, some of the wealthier old families started using a hereditary name, called a *cognomen* (古罗马人的姓). Thus Roman names eventually

① civilized communities: highly developed stage of social organization 文明社会

② qualification: limits 限定, 条件

③ New Testament: 《圣经》的《新约全书》, 由希腊文(又称犹太希腊文)写成。

④ Zebedee: 西比太, 《圣经·马太福音》中的人物。

⑤ associates: people connected with others, esp. in work 同事, 伙伴